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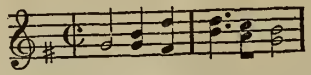

LOWELL MASON
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1873

TEMPLI CARMINA.

SONGS OF THE TEMPLE,

OR

BRIDGEWATER COLLECTION OF SACRED MUSIC.

"Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν." Mark xiv. 26.

Eighth Edition, improved and enlarged.

BOSTON:
PUBLISHED BY RICHARDSON & LORD, No. 75, CORNHILL.
Printed by J. H. A. Frost, *Congress-Street.*
October, 1820.

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DISTRICT OF MASSACHUSETTS.

DISTRICT CLERK'S OFFICE.

BE IT REMEMBERED, that on the ninth day of October A. D. 1820, and in the forty-fifthth year of the Independence of the United States of America, RICHARDSON & LORD, of the said District, have deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit:

"*Templi Carmina.* Songs of the Temple, or Bridgewater Collection of Sacred Music. "Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν." Mark xiv. 26.

"Improved and enlarged."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts and Books, to the Authors and Proprietors of such copies, during the times therein mentioned:" and also to an Act entitled, "An Act supplementary to an Act, entitled, An Act for the encouragement of Learning, by securing the copies of Maps, Charts and Books, to the Authors and Proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

To the Compilers and Publishers of the Bridgewater Collection of Sacred Music.

BOSTON, OCTOBER 31, 1816.

GENTLEMEN,

THE *Trustees of the Handel and Hadyn Society* having seen the work entitled "SONGS OF THE TEMPLE, OR BRIDGEWATER COLLECTION OF SACRED MUSIC," could not refrain from expressing the satisfaction they derived in the examination of its pages. For beauty of style, justness of adaptation, and correctness of harmony, it is equalled by few, and excelled by none of which they have any knowledge.

Much praise is due to the Compilers for their great research and superior taste; and to the Publishers for its handsome execution. The Trustees hope that its circulation may be as extensive as its merits. I am, Gentlemen, with much respect, your obedient servant.

By order of the Board of Trustees of the Handel and Haydn Society,

M. S. PARKER, *Secretary.*

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Letter from BENJAMIN ARMITAGE, ESQ. *President of the Handel and Hadyn Society, New-York, to the Publishers—dated New-York, August 27,* 1819.

GENTLEMEN,

HAVING lately examined a Collection of Sacred Music published by you, entitled "SONGS OF THE TEMPLE, OR BRIDGEWATER COLLECTION OF SACRED MUSIC," I avail myself of this means of saying, I consider this Collection as being by far the best I have met with published in the United States; and I should be glad to find it generally used in our Churches, as a means of fostering an improved taste for this interesting part of Christian Worship.

I am, respectfully,

Your Humble Servant,

BENJAMIN ARMITAGE.

ADVERTISEMENT,

Prefixed to the Fourth Edition, Published November, 1816.

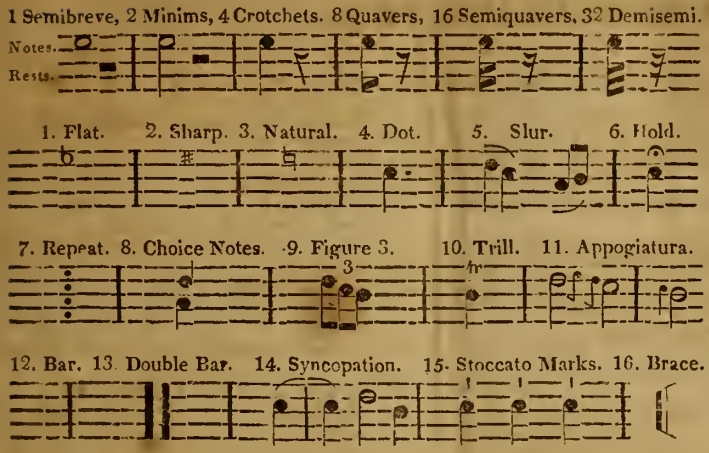
THE public opinion in favour of former editions of this work, has been so amply expressed, by the sale they have met with, that the Proprietors now have it in their power to offer the public the present enlarged and improved edition. They flatter themselves, that it contains a larger collection of approved church or congregational music, than can be found in any one book now extant. Besides a very competent proportion of short tunes in all the variety of measures for usual Sunday service, there is added a selection of Anthems, and longer Hymn Tunes for particular occasions. This will render it more suitable and convenient for the practice and improvement of common schools and church choirs. A considerable proportion of the music has never before been published in this country, and will therefore have all the effect of original compositions. The Proprietors and Compilers have omitted no pains or exertions in their power to render the work as perfect in all respects as possible. There may be found some errors of the press, which, however, the eye of a master will readily discover, and which can easily be corrected with the pen. Perfect typography in a work like this is not to be expected, and is indeed impossible. It is hoped, however, and believed, that errors of this kind are few and not very material.

In this edition utility has been a leading object, and therefore the character of the music, it is believed, will be found suited to every sober, sacred, and religious purpose, and adapted to the use of public worship among all societies and denominations of christians. In this hope, and with sentiments of gratitude for past encouragement, the proprietors now present this edition to the public, soliciting the continuance of their patronage, and sincerely hoping that their exertions and labours may have some influence in aiding the public worship of God, and promoting morality and religion among their fellow men.

A DICTIONARY OF MUSICAL CHARACTERS.

ADAGIO, (*or Ado.*) slow.
Affettuoso, or Con Affetto, tenderly.
Alla Breve, an Italian term for church music of four minims in a bar, to be performed quick; it is usual however at the present day, to insert a bar after every semibreve or two minims, and the movement is denoted by a bar drawn through the Adagio character.
Allegretto. a little brisk.
Allegro, (*or Allo,*) brisk.
Allegro ma non troppo, brisk, but not too fast.
Alto, or Altus, the contra Tenor.
Andante, a little slow, or by gentle steps, as in walking.
Andantino, a light sort of andante.
Amoroso, see Affettuoso.
Anthem, a portion of Scripture set to music.
Bis, signifies a repeat.
Canon, a regular and exact fugue, in either the unison, fifth, or eight. In these pieces one singer begins, alone, and when he comes either to the end of his part, or to a repeat, if written on one staff, a second begins, and then a third in like manner, and so of the rest.
Cadences are closes in music, similar in effect, to stops in reading.
Canto. or Cantus, the Treble.
Capella. a chapel or church, as, *Alla Capella*, in church style.
Cantabile, in a graceful and melodious style; an extreme cadence made by the principal performer while the rest stop.
Chorus, full, all the voices.
Con, as *Con Spirito*, with spirit.
Crescendo, (*or Cres.*) to swell the sound.
Con Lamento, in a melancholy style.
E, and, as *Moderato e Mæstoso*, moderate and majestick.
Da Capo, (*or D. C.*) to repeat and conclude with the first strain.
Decani and Cantoris, the two sides of a choir.
Diminuendo, to diminish the sound.
Dolce, sweet and soft.
Duo. Duetto. for two voices or instruments.
Del Segno, (*or D. S.*) from the sign.
Fagotto, the Bassoon part.
Fine, the end of a piece or book.
Forte, (*or For.*) loud.
Fortissimo, or F F very loud.
Fuga, or *Fugue*, a piece in which one or more parts lead, and the rest follow in regular intervals.
Grazioso, gracefully, with taste.
Grave the slowest time.
Larghetto, pretty slow.
Largo. Lentemente or Lento, very slow.
Ligature, a slur.
Mæstoso, slow, firm, and bold.
Moderato, moderately.
Motetto, a kind of Latin Anthem.
Mezzo, moderately, rather, as
Mezzo Forte, moderately loud.
Mezzo Piano, rather soft.
Organo, the Organ part.
Piano, (*or Pia.*) soft.
Pianissimo, (*or P. P.*) very soft.
Piu, prefixed to another word, increases its force.
Poco, the contrary of Piu.
Presto, quick.
Prestissimo, very quick.
Primo, the first part.
Pomposo. in a grand or pompous style.
Recitative, kind of musical recitation, between speaking and singing.
Ritornello, see symphony.
Secundo. the second part.
Semi Chorus, half the voices.
Siciliano, a slow, graceful movement in Compound Time.
Solo, for a single voice or instrument.
Soprano, the Treble.
Spirituoso, or *Con Spirito*, with spirit.
Staccato, very distinct and pointed.
Sotto Voce, middling strength of voice.
Symphony, a passage for instruments.
Tempo, time; as, *A Tempo, or Tempo Giusto*, in true time.
Trio, a piece in three parts.
Tempo di Marcia, martial time.
Tutti, when all join after a solo.
Thorough Base, the instrumental Base, with figures for the Organ.
Verse, one voice to a part.
Vivace, with life and spirit.
Volti Subito, turn over quick.

NOTES, RESTS AND OTHER MUSICAL CHARACTERS EXPLAINED.



1. A *Flat*, set before a note, sinks it half a tone.

2. A *Sharp*, set before a note, raises it half a tone.

3. A *Natural*, restores a note made flat or sharp to its original sound.

4. A *Dot*, after a note, adds to it one half of its original length.

5. A *Slur*, is drawn over or under those notes which are sung to one syllable.

6. The *Hold*, shews that the sound of the note over which it is placed may be continued longer than its usual length.

7. The *Repeat*, shews what part of a tune is to be sung twice, and is placed at the beginning and end of the strain to be repeated.

8. *Choice Notes*, give the performer liberty to sing which he pleases.

9. The *Figure* 3, over or under three notes, directs that they be performed in the time of two of the same kind.

10. The *Trill*, shews that the note over which it is placed should be shaken.

11. The *Appogiaturas*, are small notes, which divide the time of the principal note, unless it be followed by a point or rest, and then they take the whole time of the principal note, and that takes the time of the point or rest only.

12. A *Bar*, divides the tune into equal parts, according to its measure note.

13. *Double Bars*, shew the end of a strain.

14. Syncopation, or *Driving Note*, is when a note begins on the weak and ends on the strong part of the measure.

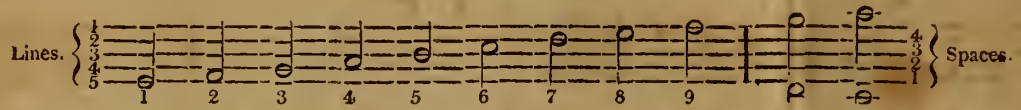
15. Notes having *Stoccato Marks*, should be performed distinctly; and when dots are used instead of marks, the performance should be soft and distinct.

16. The *Brace*, connects those parts of a tune which move together.

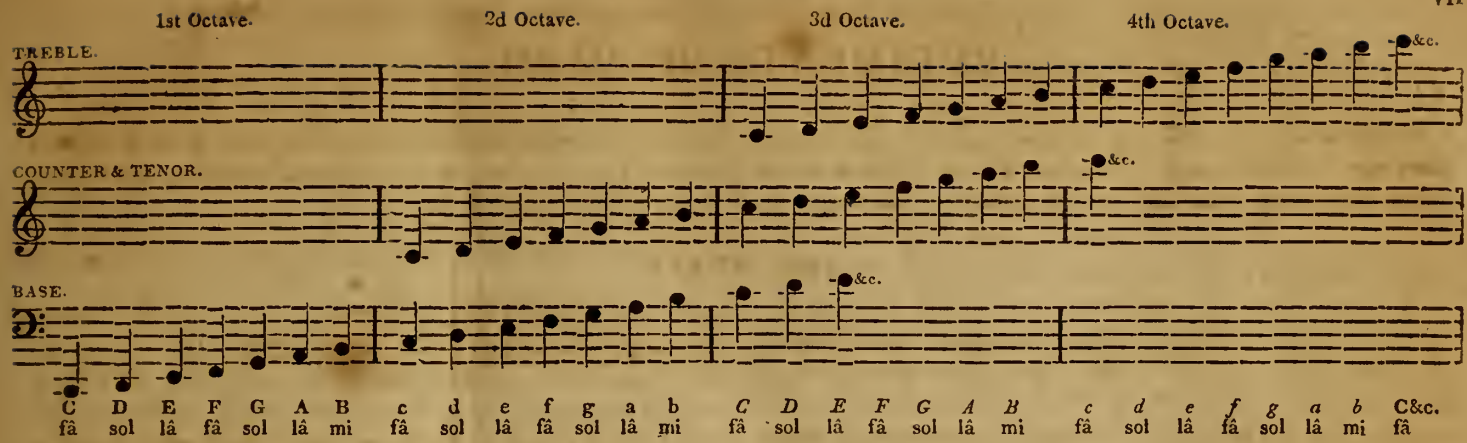
RUDIMENTS OF MUSIC.

MUSIC is written an five parallel lines, and their four intermediate spaces, called a *Staff*, making nine *Degrees* or places for the heads of the notes, which are counted upwards. When more degrees are necessary, the spaces above and below the staff, and also short or *Leger* lines are used, and thus the number of degrees may be increased at pleasure.

THE STAFF.



There are but seven original sounds, called the *Scale*, which may be repeated upwards or downwards at pleasure, but every series will be the same as the first, differing only in the pitch, being one eighth more acute or grave, that is, higher or lower. To these sounds the seven first letters of the Alphabet are applied, and also certain syllables, instead of words to aid the learner in singing them. There is also prefixed to each *Staff* a certain character called a *Clef*, which represents one of the letters of the scale and its corresponding sound, and thus shews the application of the scale to the staff. There are but two Clefs used in this work; which are the F and G Clefs. The F Clef is confined to the Base; and is placed on the fourth line. The G Clef is used in all the upper parts, and is placed on the second line. Another Clef, formed thus, called the C Clef, was formerly used for the Counter and Tenor parts, and sometimes for all the upper parts, and was moveable at pleasure to any line in the staff; but this Clef is now very generally rejected as unnecessary. The Counter and Tenor parts are designed for male, and the Treble for female voices. This being understood, different Clefs are unnecessary.



The second octave in the Base, and the first in the Counter and Tenor are in unison; and the third in the Base, the second in the Counter and Tenor, and the first in the Treble, are also in unison; and should all the four octaves, and as many more as could be conceived, be sounded at once they would be in perfect concord. Although the second line, being the Clef line, in both the upper parts, is G; yet it is to be observed, that the Treble is an octave higher than the Counter and Tenor. The parts here are placed in their natural order; but the Treble, which is the Air or principal melody, is generally written next to the Base, for the accommodation of organists; it being most convenient for them, that the Air and Base should stand together.

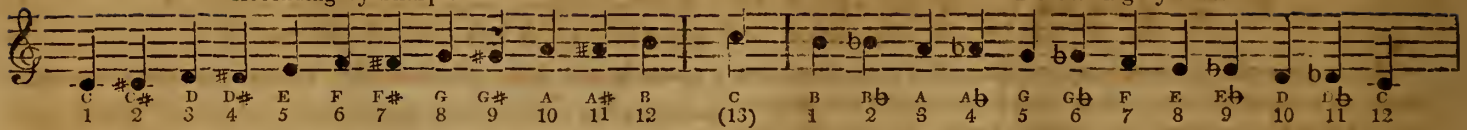
In applying syllables to the seven sounds, which is called *Solfeggio* or *Solmisation*, nations differ. The English use

	C.	D.	E.	F.	G.	A.	B.
	fa.	sol.	la.	fa.	sol.	la.	mi.
The French use	ut.	re.	mi.	fa.	sol.	la.	si.
The Italians use	do.	re.	mi.	fa.	sol.	la.	si.
others have used	da.	me.	ni.	po.	tu.	la.	be.

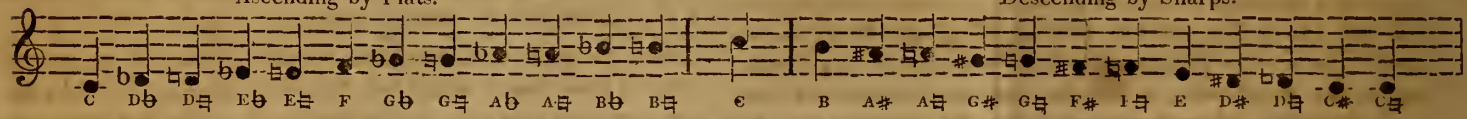
The sound of *a* in fa and la is broad, and *i* in mi has the sound of *e*. The scale consists of five tones and two half tones or semitones, and when the five tones are divided by sharps or flats, it will consist of twelve semitones.

DIVISION OF THE SCALE INTO SEMITONES.

Ascending by Sharps. Descending by Flats.



Ascending by Flats. Descending by Sharps.

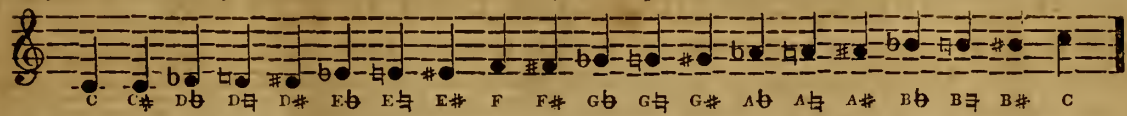


In ascending by flats or descending by sharps it is necessary after every flat or sharp, to insert a *natural*, otherwise the sharp or flat would continue its effect, and the half tone would not be produced. Two of these are called natural semitones, as between E and F and B and C and all the other ten are called artificial, as being changed by sharps or flats from their *natural* state. The natural semitones are sometimes called diatonic, and the artificial ones chromatic, in reference to the ancient Grecian scales.

It may be proper to observe that any two of the five whole tones, separated by an interval of one degree only, as from C to D—D to E—F to G—G to A and A to B will be brought together, to all practical purposes, either when sung or struck on keyed instruments, if the upper note of the interval be flatted and the lower one sharped; that is, C♯ and D♭, for instance, are the same in sound, although they stand on different degrees in the scale; and so it is with the other four.

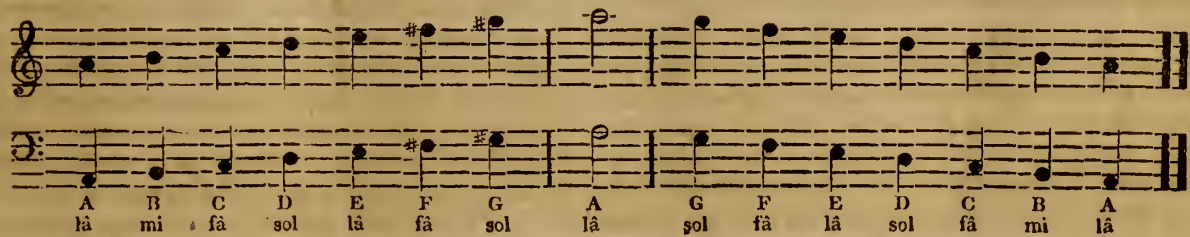
When one octave is taken by itself, and the first note is repeated, that is, when it extends from C to C inclusive, and each is counted, there will be thirteen semitones or sounds, which has led some writers to say, that the scale consisted of thirteen semitones. This is incorrect, for there are but twelve distinct sounds, or intervals, and each of these may become a tonic, pitch, or key; and there can be no more to any practical purpose.

THE scale may be theoretically divided into smaller intervals, called quarter tones, thus.



This is altogether an imaginary division of the scale in modern music, as the quarter tones cannot be struck on keyed instruments; and it arises from writing one and the same key as the sharp of the key below, or as the flat of the key above, that is, making, for instance, a theoretic difference of *nearly* a quarter tone between G♯ and A♭, or C♯ and D♭, which to all practical purposes are really the same.—This is called, in reference to the Grecian scales, the *Enharmonic*, as that by semi-tones is called the *Chromatic*, division. These names and distinctions, however, have but little use or applicability in modern music.

There are two modes in Music, the Major, and Minor. In the Major mode the tonic or key note is the first above mi, and proceeds upwards with three full tones, as C D E in the above examples (fa. sol. la.) which gives a *Major* third, whence its name arises. In the Minor mode the tonic, or Key note, is the first below mi, and proceeds upwards with two tones and a semi-tone, making a *Minor* third, as A B C (from B to C being a semi-tone,) (la. mi. fa.) whence also its name arises. In the Base of every tune a perfect close is in one or the other of these tonics, which will determine the mode. If it be the first above mi, that is, fa, it is in the Major; if the first below mi, that is, la, it is in the Minor mode. This is given as a rule for a beginner, but the air of the tune will immediately discover the mode to a proficient. In the minor mode the sixth and seventh ascending must be sharped, but not in descending; thus,



This peculiarity, or alteration of the 6th and 7th, from their *natural* state, is the occasion of its having been denominated by some an *artificial* scale. The ancients had no knowledge of (they certainly made no use of) the Major mode. The application of the letters, which was first made by them, shews at least that their scale was in the Minor mode, and all their music was plaintive. The two sharps in ascending was a later refinement.

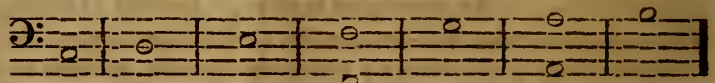
It has already been stated that the Key, pitch, or tonic, may be elevated or depressed by sharps and flats to any of the twelve semi-tones in the scale. This may be done by flats or sharps placed at the beginning of the Tune on such lines or spaces as are necessary to bring the tones and semi-tones into their relative and proper order, required by the alteration intended. For to whatever space or line in the staff the pitch is removed, the seven sounds must retain the same relative order, as in their natural state. These flats or sharps at the beginning of the staff are called, the *Signature;* when there are none placed there, it is a sign or *Signature* of the natural Key, and mi is in B; but

If B be Flat	Mi is in E	If F be Sharp	Mi is in F
If B and E	Mi is in A	If F and C	Mi is in C
If B, E and A	Mi is in D	If F, C and G	Mi is in G
If B, E, A and D	Mi is in G	If F, C, G and D	Mi is in D

And having thus found Mi, the notes above are fa, sol, la, fa, sol, la, and then comes Mi again—and below are la, sol, fa, la, sol, fa, and then comes Mi again; as the foregoing examples will shew.

Sometimes in the course of a tune the Key or tonic will be changed by flats or sharps occasionally inserted and restored again by naturals. These incidental sharps or flats, as also naturals, when they are intended to remove the effects of sharps or flats in the *Signature*, are always indicative of a change of Key, excepting when sharps or naturals are used on the 6th and 7th of the Minor mode; in which case they are said to be the *sign* of that mode; but incidental flats always produce a change of Key. All these incidental changes from the Key established by the *Signature* are called *Modulation.*

The seven sounds have also distinct names from their situation and effect in the scale. The Key note is called, the Tonic, the next above, or its second, the Supertonic,—its third, the Mediant,—its fourth, the Subdominant,—its fifth, the Dominant,—its sixth, the Submediant,—its seventh, the leading note.



Tonic. Supertonic. Mediant. Subdominant. Dominant. Submediant. Leading note.

The *Tonic* is so called from its being the principal *Tone* or pitch of the tune.

The *Supertonic* is so called from its being the next note *above* the *Tonic.*

The *Mediant* is so called from its being in the *middle* way between the Tonic and Dominant.

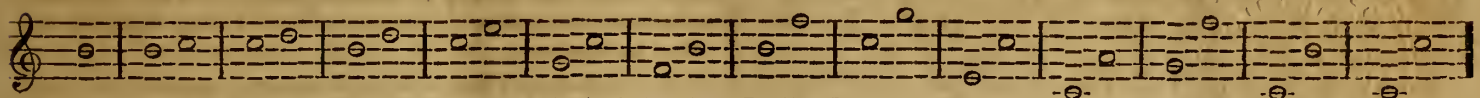
The *Subdominant* is so called from its being the fifth *below* the Tonic, as the *Dominant* is the fifth above.

The *Dominant* is so called from its being a principal note, and requires the Tonic generally to be heard after it, especially at a close, and is therefore said to *govern* it.

The *Submediant* is so called from its being in the *middle* way between the tonic and its fifth *below*.

The *Leading Note* is so called from its *leading* naturally to the Tonic, and is the sharp seventh of the scale, and therefore in the Minor mode is necessarily sharped in ascending.

There are also fourteen intervals in the scale bearing distinct names; viz. Unison, Minor second, Major second, Minor third, Major third, perfect fourth, sharp fourth, flat fifth, perfect fifth, Minor sixth, Major sixth, Minor seventh, Major seventh, Octave.



Unison. Minor second. Major second, Minor third. Major third. Perfect fourth. Sharp fourth. Flat fifth. Perfect fifth. Minor sixth. Major sixth. Minor seventh. Major seventh, Octave.

As the scale admits of only 12 semitones, so an Octave although by counting the first and last note, which are octaves to each other, and really one and the same sound in effect, it contains 13 sounds, yet it has but 12 intervals; because the Unison cannot properly be called an interval, and the sharp fourth and flat fifth, although necessarily distinguished in harmony, are performed on keyed instruments with the same keys, and make but one interval.

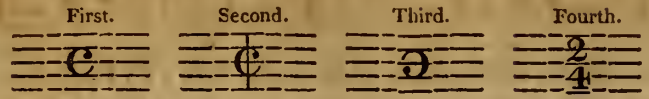
When any one of these intervals is subtracted from 9, or when the lower note is placed an Octave higher, or the upper one an Octave lower, its *inversion* will be produced. Thus unison or *one* subtracted from 9 leaves 8, its *inversion;* a second from 9, leaves 7, its *inversion;* a third, from 9, leaves a 6th, its *inversion;* and so on. Also place the unison an Octave higher and it will be an 8th —place the lower note of the *second* an Octave higher, it will be a seventh, or place the upper note an Octave lower, and it will be a 7th, and so on.

There are other intervals produced by sharps or flats, or both, which are called *extremes*, namely, the extreme or chromatic semitone, the *extreme sharp* 2d, the *extreme flat* 3d, the *extreme flat* 4th, the *extreme sharp* 5th, the *extreme sharp* 6th, the *extreme flat* 7th, and the *extreme flat* 8th.—These all arise from the five additional intervals made by the semitonic division of the scale. These are principally theoretic distinctions, as on keyed instruments the *extreme sharp* second, is the same as the minor third; and the extreme flat third, the same as a tone, containing only two degrees, and the most of the rest correspond to other *natural* intervals.

OF TIME.

There are three kinds of time, viz. *Common*, *Triple*, and *Compound*.

COMMON TIME has four characters.



The first is the slowest, containing four crotchets in a bar. It has four beats, two down, and two up; and is performed in four seconds.

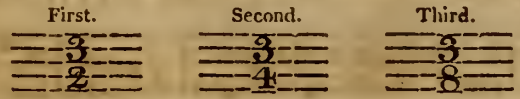
The second is beat as the first, but one fourth faster.

The third has two beats in a bar, one down and one up, and is performed in two seconds.

The fourth is beat as the third, but performed one fourth faster.

☞ In all, the accent falls on the first and third parts of the bar.

TRIPLE TIME has three characters.



The first has three minims in a bar, each minim sounded in a second of time; and is performed with three beats to a bar, the two first with the hand down, and the last with it up.

The second has three crotchets in a bar; the time measured as in the first, but performed one fourth faster.

The third has three quavers in the bar; the time measured as in the others, but performed one fourth faster than the second. ☞ In Triple Time, the accent falls principally on the first, and faintly on the third part of the bar.

COMPOUND TIME has two characters.

The first contains six crotchets in a bar; three sung with the hand down, and three with it up, in the time of two seconds. It is accented on the first part of the bar.

The second has six quavers in a bar; performed like the first, but one fourth faster, and accented in the same manner.

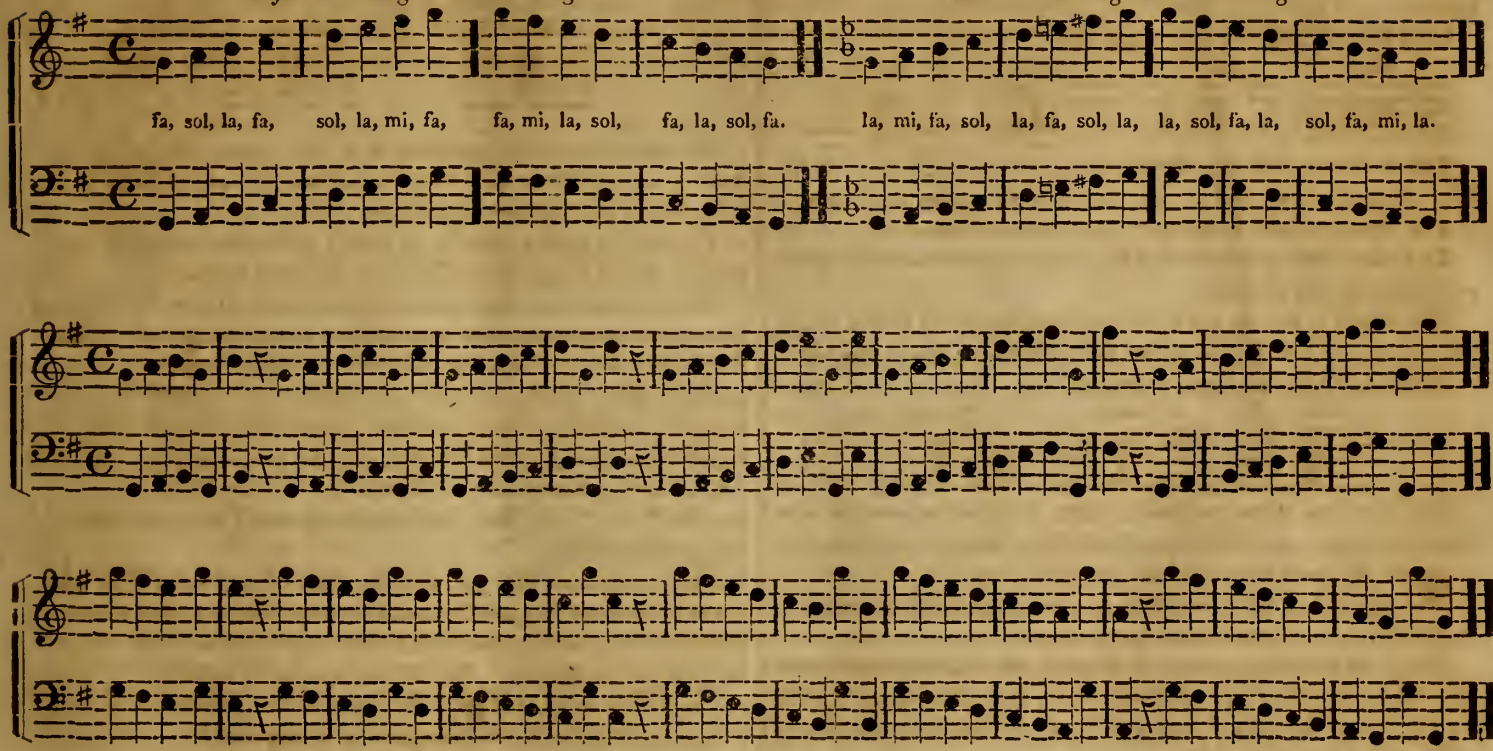
Where figures are employed as characters to express the Time, they are to be understood as denoting the fractional parts of a semibreve that are contained in each bar; as three halves, is three minims; three fourths, is three crotchets; three eighths, is three quavers; six fourths, is six crotchets; six eighths, is six quavers, the upper figure denoting the number, and the lower one the kind, of notes, which are necessary to fill the bar. Other similar characters, as $\frac{9}{4}$, $\frac{9}{8}$, $\frac{12}{4}$, $\frac{12}{8}$, &c. are sometimes used; but generally in instrumental music.

The proportions here given to the different species of time are not to be found in many of the best European treatises; but are such as have been generally observed in this country, and are well enough for general regulations. But all the species in each kind of time are really the same, and may, and ought to be, performed, slower or faster, according to the sentiment to be expressed.

LESSONS FOR THE EXERCISE OF THE VOICE.

G Major ascending and descending.

G Minor ascending and descending.



GENERAL OBSERVATIONS.

THE early Christians had a propensity to singing Psalms, Hymns, and Spiritual Songs, as the New Testament teaches us; and Lucien, and Pliny the younger, bear their testimony to the same fact. It does not appear, however, what their music was. They were probably compelled to adopt the music of the times, and perhaps pagan hymns. Origen said, "we sing hymns to none but the Supreme Being, and to his only Son, in the same manner as the pagans sing to the sun, moon, stars, and all the heavenly hosts." Christianity became the established religion in the year 312, and in the time of Constantine, chants were first established. That of Ambrose, called the *Ambrosian chant*, was first introduced, by which the Psalms were chanted after the eastern manner, till about the year 600, when St. Gregory reformed it, and established, what was afterwards called the *Gregorian chant*. This plain chant, or *canto fermo*, adapted to prose only, was distinguished from the *canto figurato*, or florid song, to which verse and rhymes were sung, and which was banished from the church, as being too lively and paganish: hence Psalmody degenerated into plain monotonous song, or chant. This was a single part, in which most of the notes were on one and the same line or degree, in which all the voices united; but in time, *diaphonia*, *organum*, *discant*, *counterpoint*, or *faburden*, (all which terms mean the same thing, namely, music in parts, or harmony, in contradistinction to *plain chant*, or single melody,) began to take place. This at first was only singing the plain song a fifth, fourth, or eighth higher or lower. At length they began to vary some of the tones from constant consecutive fourths, fifths, or eighths, to some other concordant tone, as to a third or sixth. Thus they proceeded from one step to another, till at length they built all kinds of *florid counterpoint*, or harmony on these plain songs or chants. These additional parts were at first extemporaneous, and not written; but finally written counterpoint or harmony took place, and gave rise to all the arts of *canon*, *fugue*, *imitation*, *inversion*, *augmentation* and *diminution*. But while the artists and professors were exercising their skill on these different superadded parts in florid counterpoint, the congregation were singing only the plain chant and well known song. This *holding on* in the plain song, is what has given the name of *Tenor* to the principal melody; which, in modern times, however, is generally called the *Treble*. The mode of performance was generally by way of *question* and *answer*, by different choirs, or different parts of the same choir. This mode of singing, together with such licentious accompaniments, it is easily conceived, would almost totally obscure the plain tune or melody, and lead to the greatest confusion. And hence we are told that it gave great offence to the first reformers. They admitted "the people to join with one voice in a plain tune," but nothing more. In 1586, they prayed Parliament, "*that all cathedral churches might be put down, where the service of God was grievously abused by singing, ringing, and trowling of Psalms from one side of the choir to the other.*" This reproof would but too well apply to the "*light*, *fuguing*, and *ballad-like*" kind of music, which has heretofore overrun our country, but is now giving way to a better taste, and a more sober and devotional kind of psalmody.

Metrical or Parochial Psalmody in slow notes of equal length had its origin in Germany, and was thence spread by reformers into other parts of Europe. Clement Marot, in France, translated 30 of the Psalms in 1540, into French verse, which were sung to the tunes of the most favorite songs of the times. He soon after fled from persecution to Geneva, where he versified 20 more. The whole 50 were printed at Geneva in 1543, with a preface by Calvin himself. Marot dying the next year, Theodore Beza versified the rest, and the whole 150 were published at Strasburgh in 1545 with single melodies, which are still extant, and in possession of

the compilers of this work. These Tunes or melodies, were said to be composed by one William Franc. In all these there are but three tunes, which are now used, namely, Old Hundred, Old 50th, or Landaff, and the 46th Psalm, in this collection. It is upon these single melodies, that most of the able harmonists have laboured in constructing parts. Claude Le Jeune first harmonized Old 100, which is here inserted, page 256. These Psalms of Marot and Beza began afterwards in 1549, to be translated into English Metre, when Thomas Sternhold's 51 Psalms were published. The entire version by Sternhold and Hopkins, and others, was not published, however, till 1562, with the simple melodies in one part only, which are chiefly German Tunes. These were again published in 1594, and fully harmonized in four parts, by John Dowland, E. Blanks, E. Hooper, J. Farmer, R. Allison, G. Kirby, W. Cobbold, E. Johnson, and G. Farnaby. But the most complete publication of Psalm Tunes in four parts, which perhaps ever appeared in England, was that of Thomas Ravenscroft, now in the possession of the compilers, in small octavo, in 1621, containing a melody for each of the Psalms, many of them by the Editor himself. Many of these melodies are still in use. The three added parts were composed by 21 English Musicians, among whom were Tullis, Dowland, Morley, Bennet, Stubbs, Farnaby, and John Milton, father of the Poet. Dr. Dowland harmonized Old 100, but Ravenscroft ranks the melody among the old French tunes. This publication informs us who composed the parts to old melodies, and who added new ones, and is therefore in some measure historical. A great number of other smaller publications were made, but all becoming scarce, honest John Playford, about 1560, furnished the lovers of Psalmody with the whole book of Psalms and Hymns in three parts, which being printed in a pocket volume, at a very reasonable price, encouraged and excited a passion for this species of music throughout Great Britain, equal to that of the Calvanists and other protestants on the continent. This publication was used nearly 100 years without any alteration; the only two tunes introduced into general use during that time, being St. Michael's and Easter Hymn, and these perhaps by a kind of necessity on account of their peculiar metres. These old Tunes have since, many of them at least, been a thousand times published in England and this country, and almost as often varied in some particulars, as it respects harmony or the number of parts. The complaints, therefore, which are often made of the alteration of the old Tunes, are unfounded, and only expose the ignorance of those who make them. No one can say, which is the original. Probably the oldest Tunes now in use, like Old 100, were originally composed without parts, and have been harmonized many different ways, as that of Old 100 by Claude Le Jeune will show. When the English books containing these Tunes were first brought to this Country, as Tansur, Williams, Knapp, J. Arnold, &c. who were by no means musicians of the first class in England, they were evidently, set or harmonized, as Tansur professes, in the most simple manner; containing principally the common chords, without any regard to the modern rules of relation and progression. If any complaint, therefore, of the alteration of these old tunes is well founded, it lies as well against these authors, from whom we first learnt them in this country, as against those, who are endeavoring to render them conformable to the modern rules of harmony.—Late English publications present them with very different harmony from the former ones, and different from each other. Many of them, however, are still retained in this publication with the same dress and accompaniment in which they have been most accustomed to be seen in this country; and although not strictly agreeable, in many instances, to the present rules of

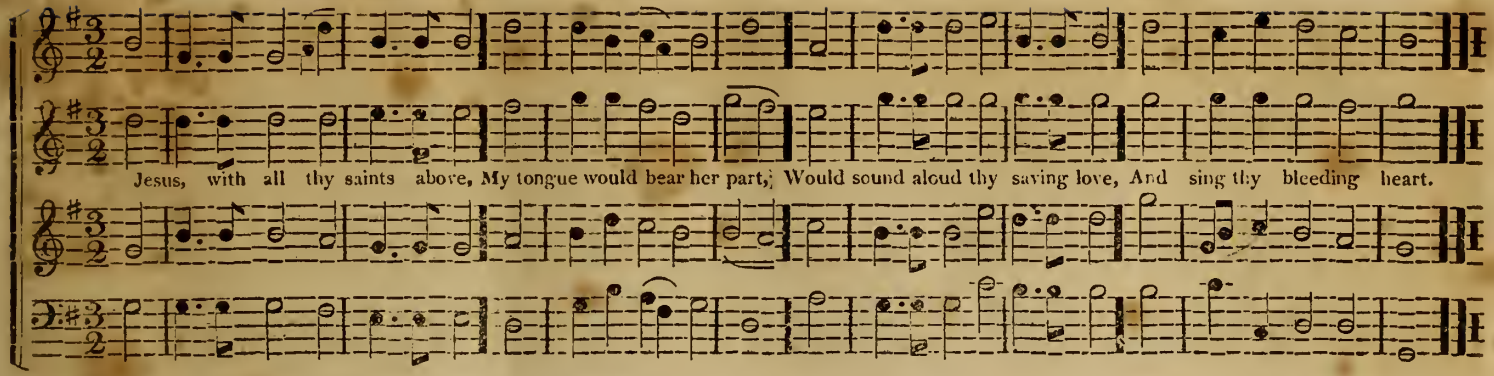
counterpoint, yet, having become familiar to us, more injury than benefit would probably result from any supposed alterations of them whatever. Plain common chords were exclusively used in ancient Church music, and applied, without regard to connexion, to six of the seven different notes in the scale; and it is doubtful if it has gained much by the modern doctrine of relation. Palestrina in his famous *stabat mater*, as well as other celebrated authors, used perfect chords of the same kind diatonically, and every note in the scale except the 7th, as a fundamental base. And Dr. Burney, from whom most of this account is derived, says, "the modulation was so qualified by the disposition of the parts, that though it looked unscientific and licentious on paper, its effects, *of which no idea can be acquired from keyed instruments*, were admirable." He further says, that "this disregard of *relation*, is doubtless the true secret of ancient church music, and the principal cause of its effects so widely different from that of modern compositions; an effect, compounded of solemnity, wildness, and melancholy."

If those, who complain of the alterations of the old Tunes, will take the trouble to examine the latest English Collections of Psalmody, they will find many of their favorite old Tunes, as *St. Martin's*, *Colchester*, *All Saints*, and others, so much changed, not merely in harmony, but sometimes in the melodies themselves, that they will scarcely be able to recognize them. The compilers of this work have not, for reasons already mentioned, adopted these alterations, but in a few instances; and those, where the change was not great, and where the good effects were believed to be important.

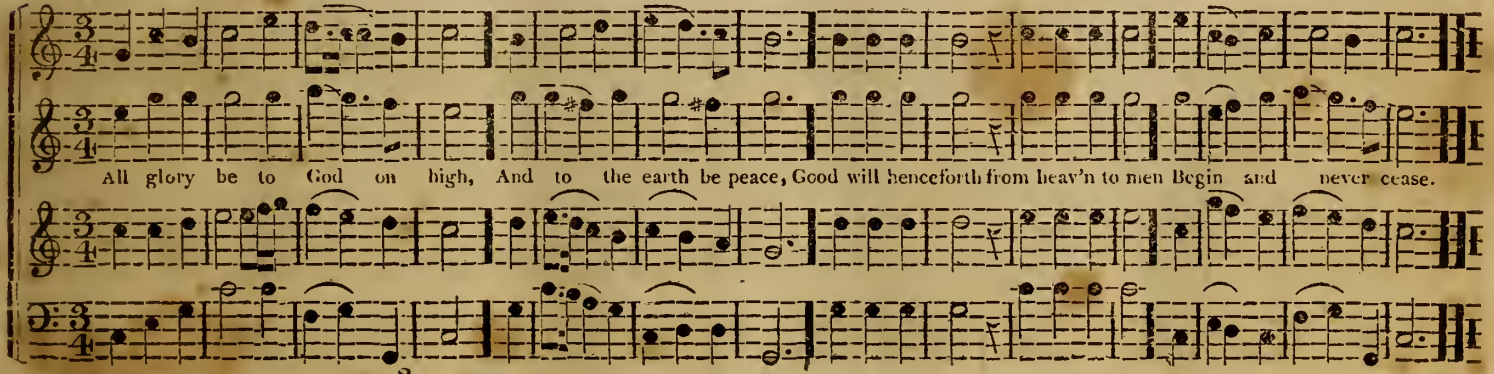
In the following work, the air or principal melody is universally placed next above the Base, to accommodate those who perform on organs, or other keyed instruments. The natural order is to place the air or Treble at the top, and the other parts in order downwards, as Counter, Tenor and Base. It has however for a long time been customary to place the parts as we have here arranged them, and is perhaps the most convenient, for the reasons above mentioned. Females should, however, generally sing the air or principal melody, otherwise the harmony will often be destroyed, or at least it will not have its intended and proper effect. Singers should also be informed, that where a piece is set for one, two or three voices, and contains such directions, only the number of voices prescribed should be employed in the performance. Such directions are generally misunderstood, and instead of one person only on each part, all the singers on the parts mentioned unite, which is altogether wrong in practice, and should be corrected. When three voices, for instance, are directed to perform a piece, three persons are intended, and not three parts; one person only on each part is meant. After such directions, they will generally find the word *Tutti*, or *Chorus*, used, which indicates that the whole choir is again to unite. And generally where Tutti, or Chorus occurs, it is understood that the previous strain should be performed by one voice on each part, whether such directions are expressly given or not. This rule, however, is not absolute, but is generally proper, and in some instances essential.

The Compilers have thought it unnecessary to enlarge on the Rudiments of Music in a school-book like the present, as a master will be able to supply all that is wanting, and even more than could be well inserted in a collection of music for general use. It is hoped the additional rules in this edition will be found amply sufficient for beginners. Those who wish to perfect themselves in the rules of music, must not expect to find sufficient instruction in a mere collection of music for public worship, but must have recourse to grammars, and other professed works of instruction.

ARLINGTON. C. M. Dr. Arne.

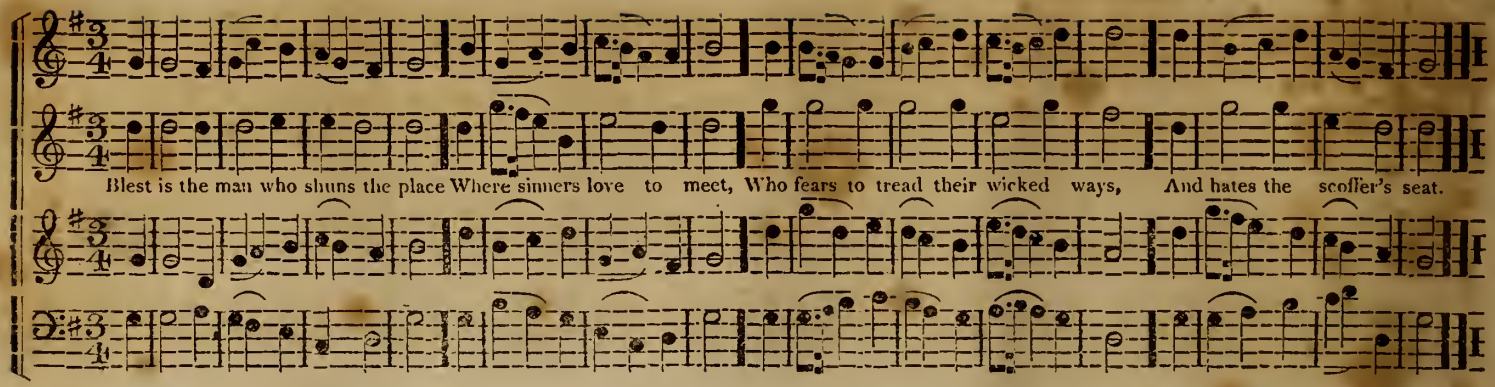


ARUNDEL. C. M.

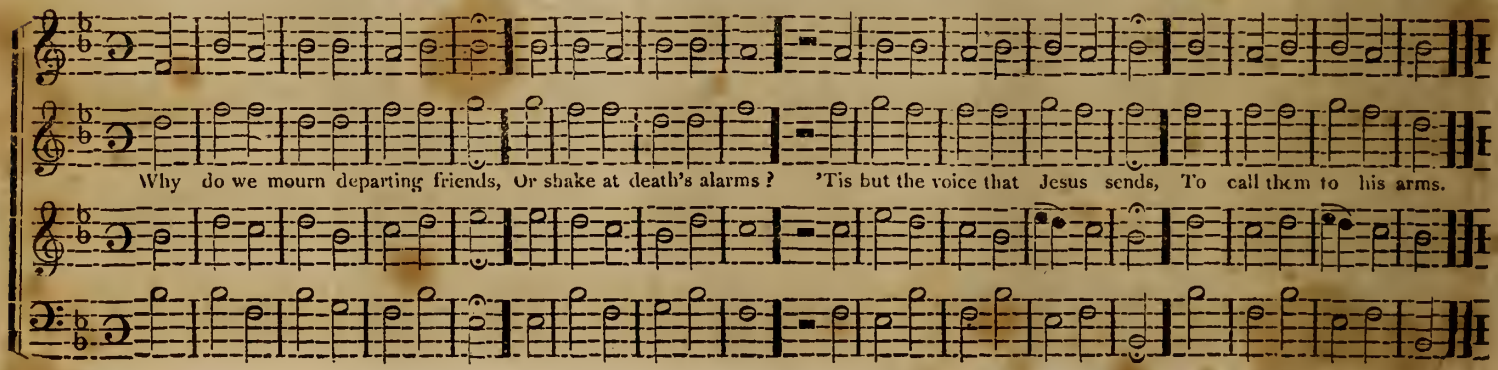


IRISH. C. M.

Smith.



CANTERBURY. C. M.



FUNERAL THOUGHT. C. M. Smith.

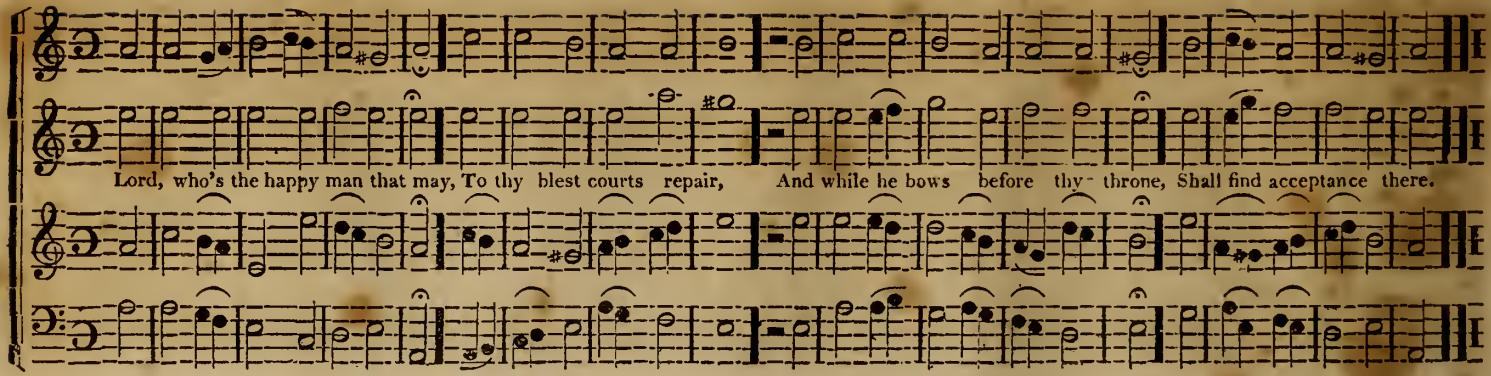
Hark ! from the tombs a mournful sound ! My ears, attend the cry ; Ye living men come view the ground, Where you must shortly lie.

St. MARTIN's. C. M. Smith.

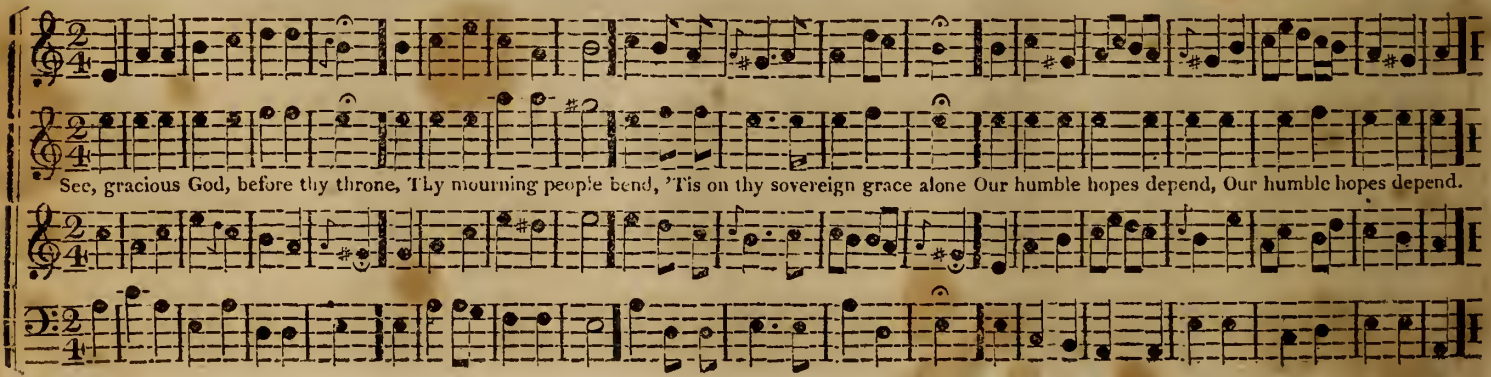
O thou, to whom all creatures bow, Within this earthly frame, Thro' all the world how great art thou, How glorious is thy name !

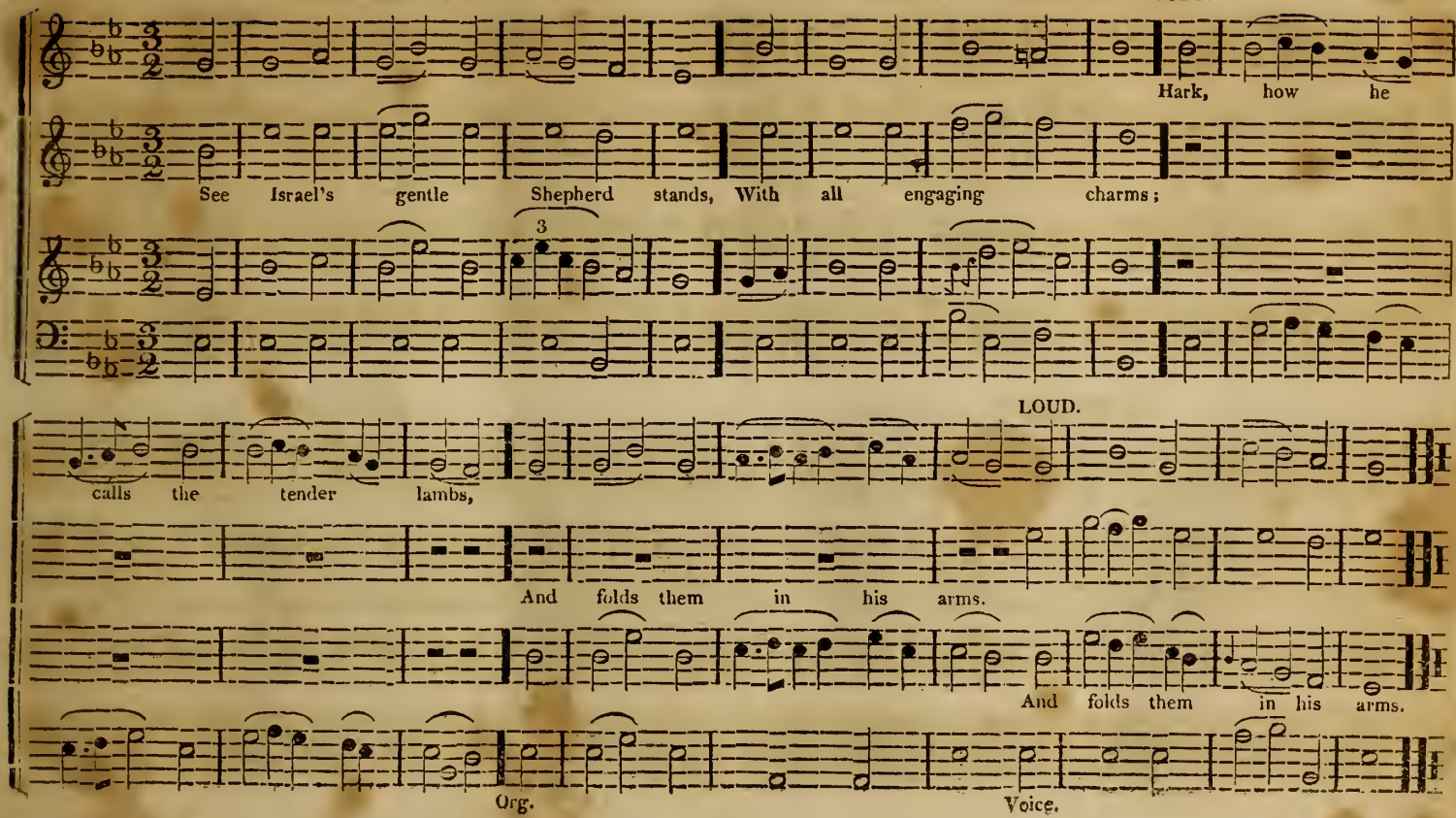
DURHAM. C. M.

H. Purcell.



CHAPEL. C. M.



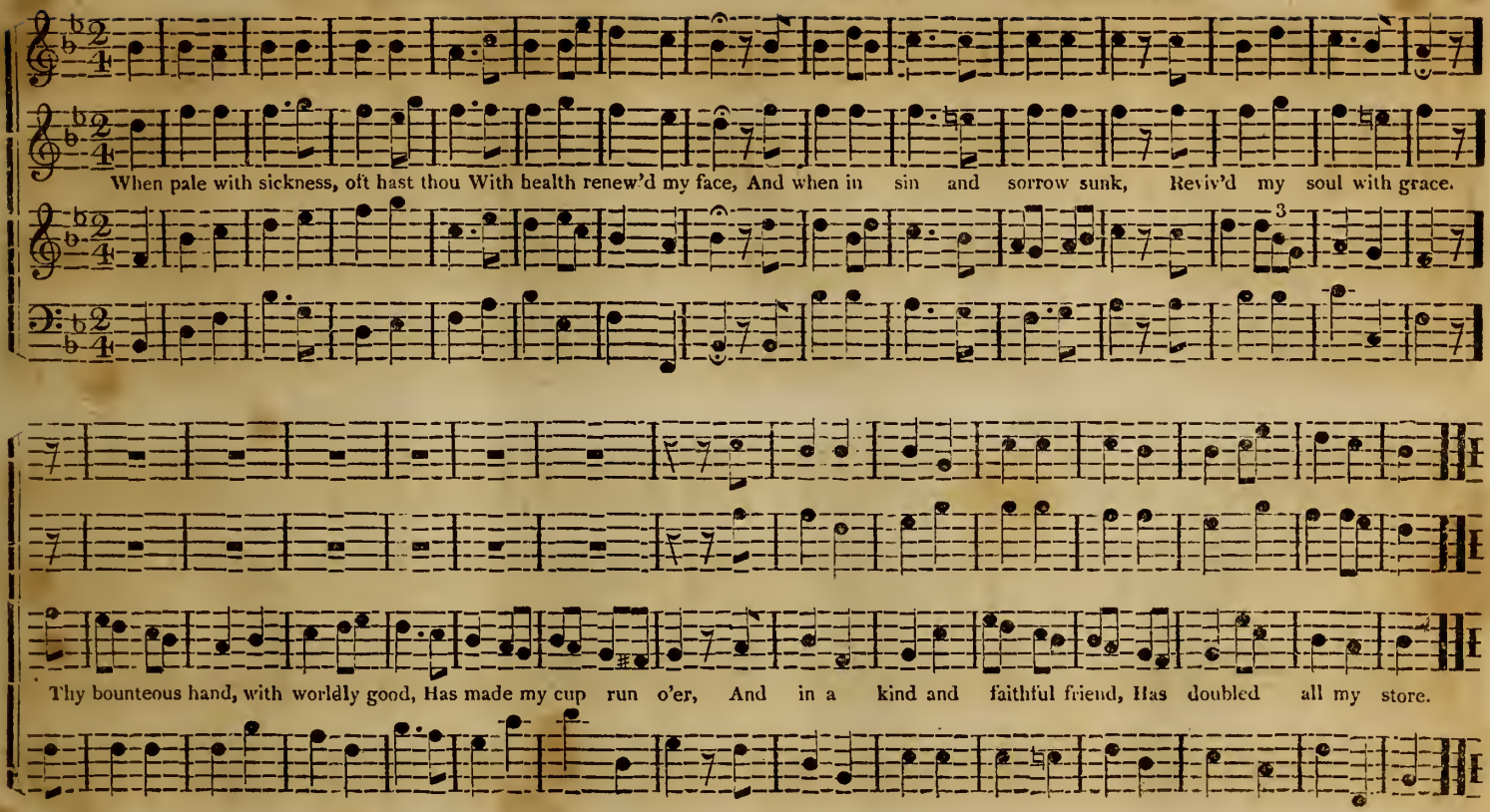

SOFT.
Hark, how he
See Israel's gentle Shepherd stands, With all engaging charms;
3
LOUD.
calls the tender lambs,
And folds them in his arms.
And folds them in his arms.
Org.
Voice.

St. ANNE's. C. M. Dr. Croft.

My trust is in my heav'nly friend, My hope in thee my God, Rise, and my helpless life defend, From those who seek my blood.

St. MARY's. C. M. Dr. Croft.

Thee we adore Eternal Name, And humbly own to thee, How feeble is our mortal frame, What dying worms are we.


When pale with sickness, oft hast thou With health renew'd my face, And when in sin and sorrow sunk, Reviv'd my soul with grace.
Thy bounteous hand, with worldly good, Has made my cup run o'er, And in a kind and faithful friend, Has doubled all my store.

BRAINTREE. C. M.

While shepherds watch'd their flocks by night, All seated on the ground, The angel of the Lord came down, And glory shone around.

WINDSOR. C. M.

Kirby.

My God, how many are my fears! How fast my foes increase! Their number, how it multiplies! How fatal to my peace!

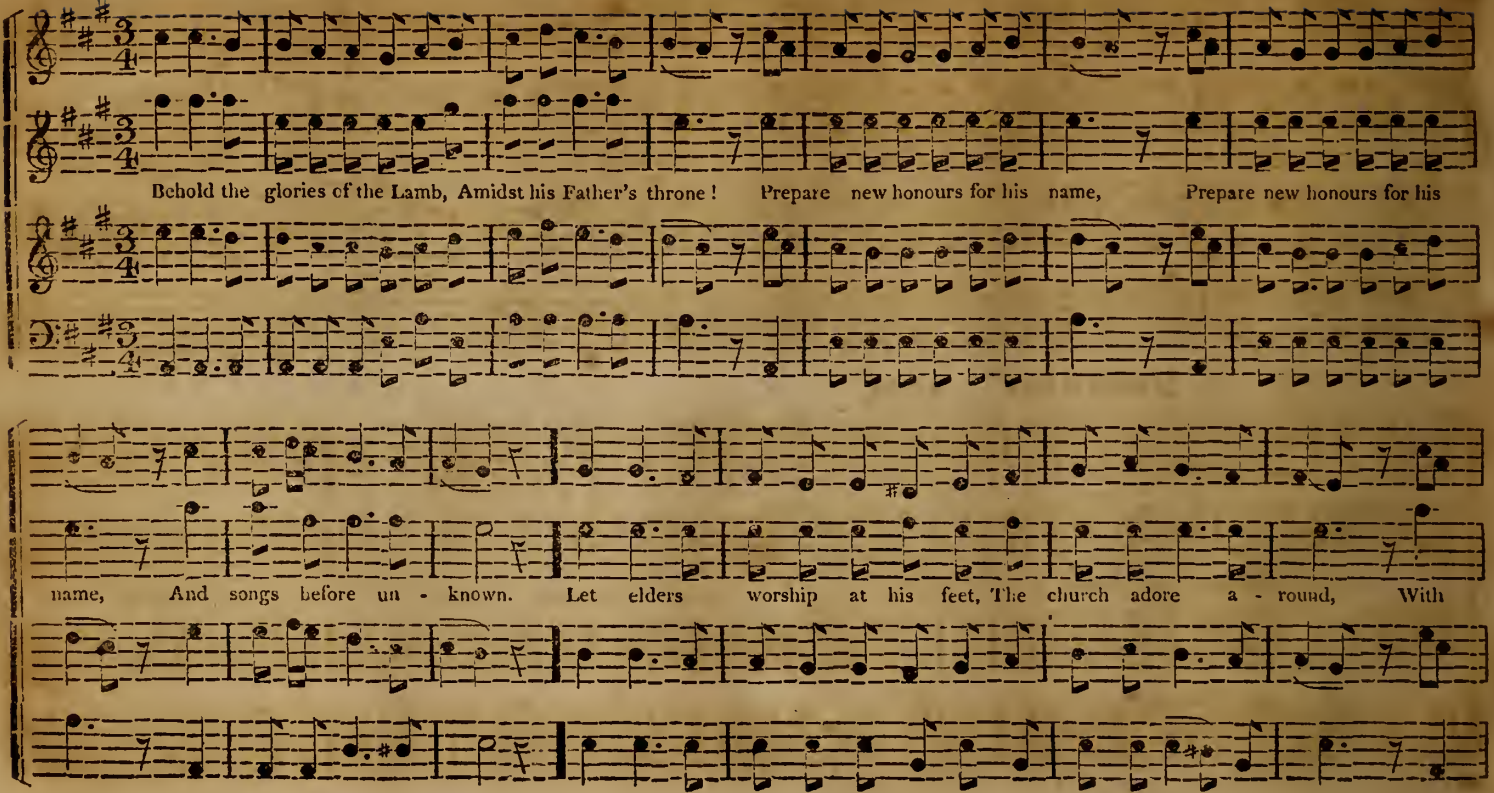
BROOMSGROVE. C. M. Dr. Green.

My God, I cry with every breath, For some kind power to save, To break the yoke of sin and death, And thus redeem the slave.

PLYMOUTH. C. M.

Now let our lips, with holy fear And mournful pleasure, sing The sufferings of our great High Priest, The sorrows of our King.

PARMA. C. M.


Behold the glories of the Lamb, Amidst his Father's throne! Prepare new honours for his name, Prepare new honours for his
name, And songs before un - known. Let elders worship at his feet, The church adore a - round, With

vials full of odours sweet, With vials full of odours sweet, And harps of sweeter sound, And harps of sweeter sound.

BEDFORD. C. M.

The heav'ns declare thy glory, Lord, Which that alone can fill: The firmament and stars express Their great Creator's skill.

ROCKBRIDGE. C. M.

There is a fountain, fill'd with blood, Drawn from Immanuel's veins, And sinners, plung'd beneath that flood, And

sinners, plung'd beneath that flood, Lose all their guilty stains, Lose all their guilty stains.

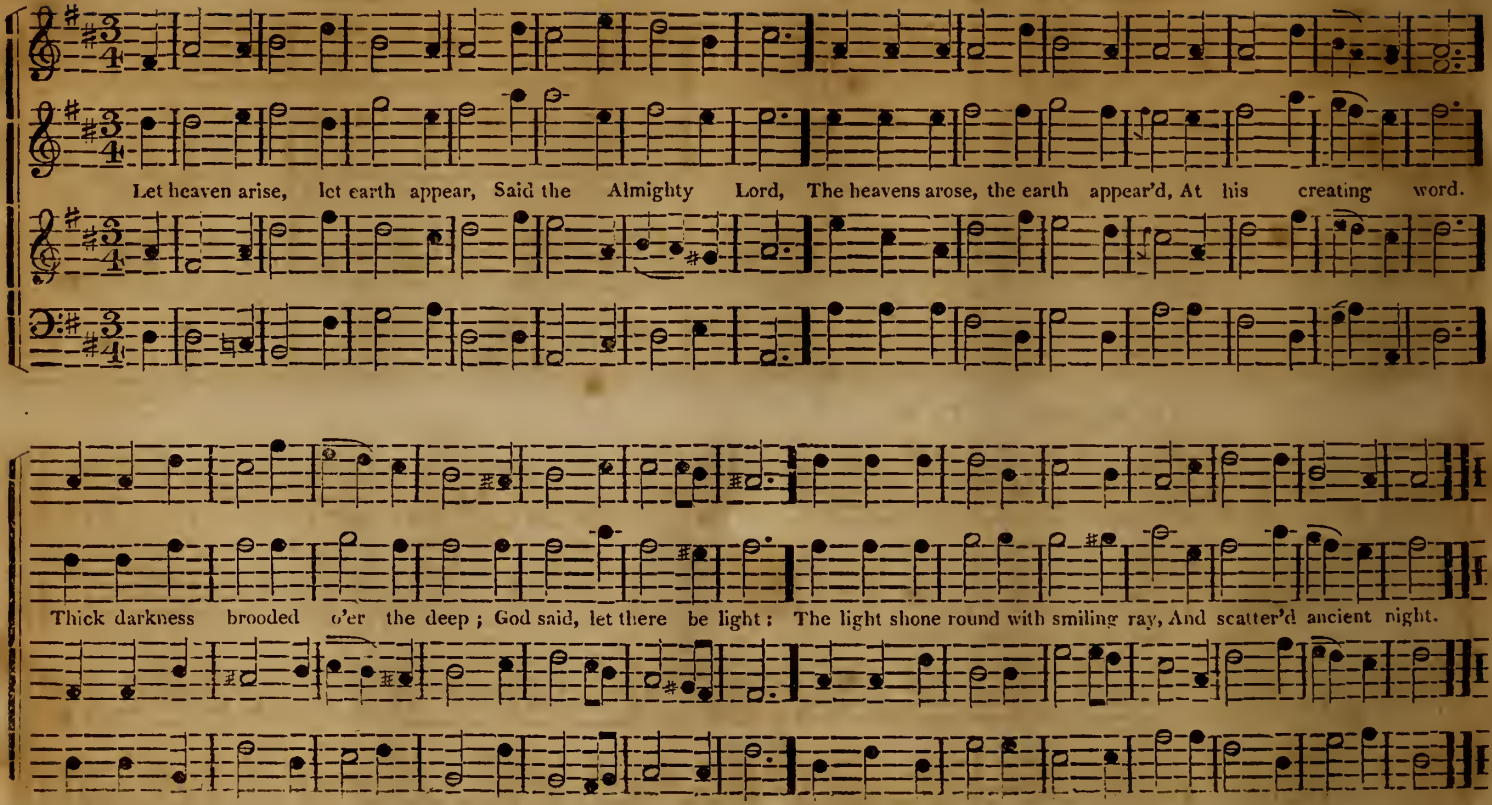
GREENWALK. C. M.

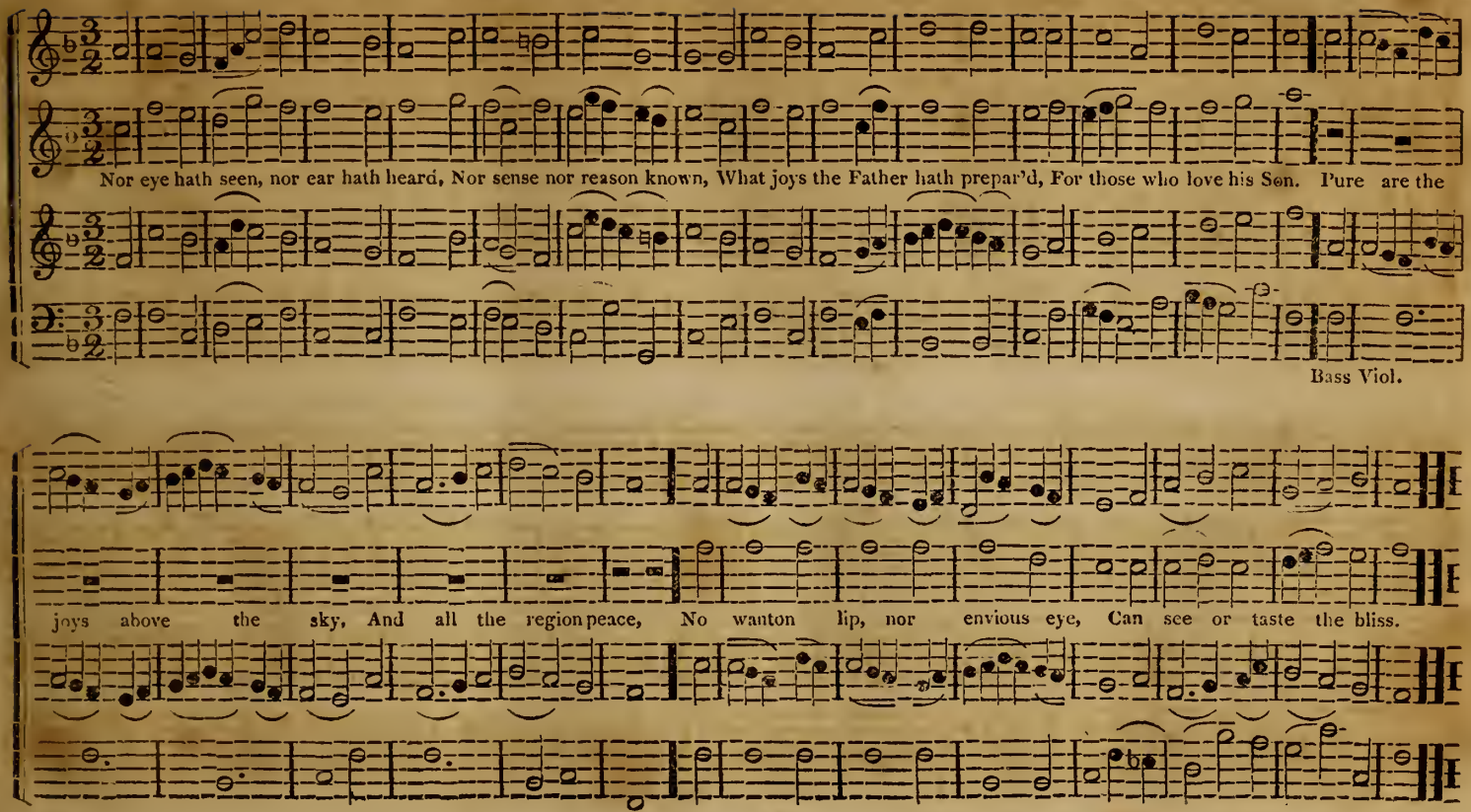
How vain are all things here below! How false, and yet how fair! Each pleasure has its poison too, And every sweet a snare.

DUNDEE. C. M.

Let not despair nor fell revenge Be to my bosom known; O give me tears for other's woe, And patience for my own.

St. MATTHEW's. C. M. Dr. Croft.



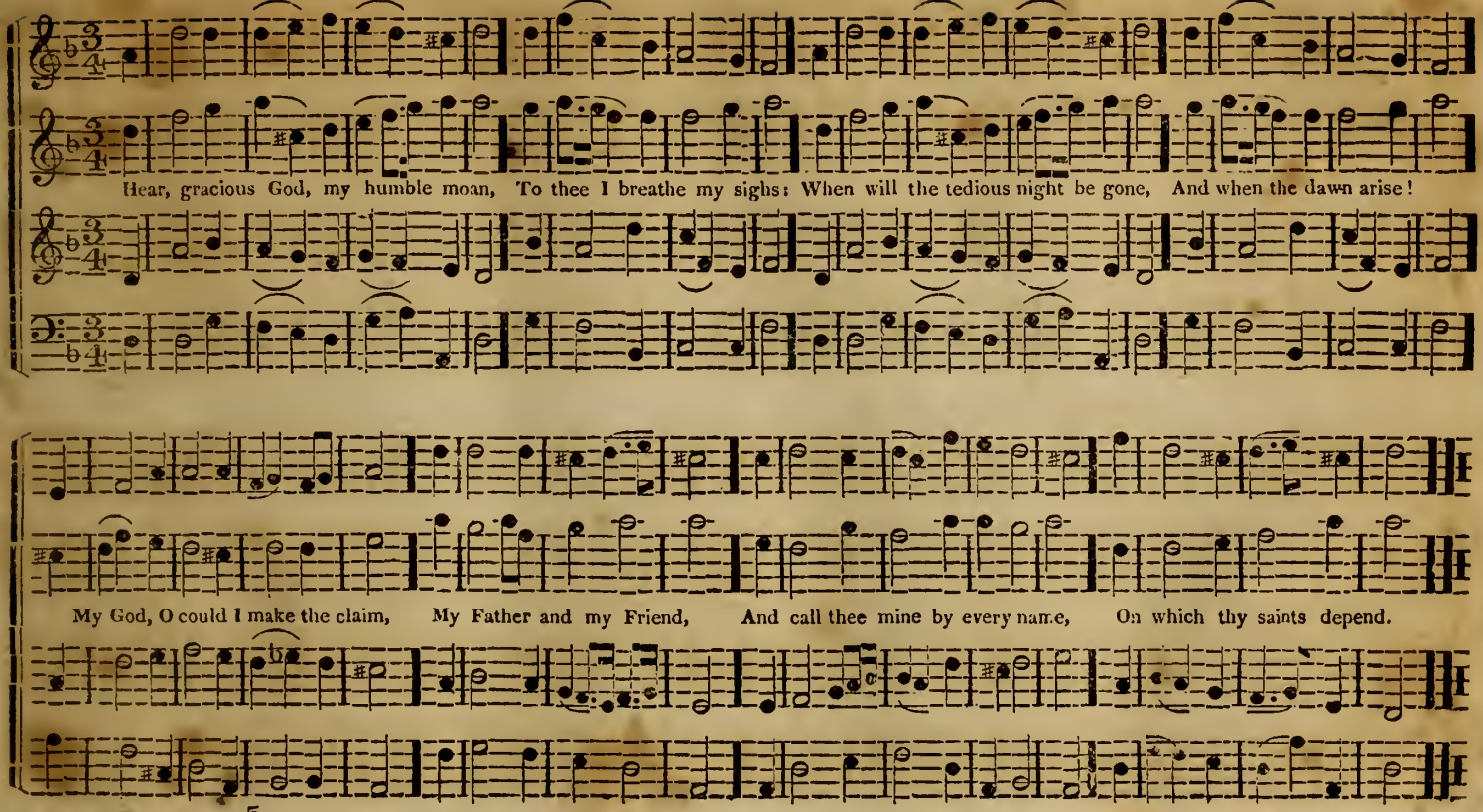

Nor eye hath seen, nor ear hath heard, Nor sense nor reason known, What joys the Father hath prepar'd, For those who love his Son. Pure are the
Bass Viol.
joys above the sky, And all the region peace, No wanton lip, nor envious eye, Can see or taste the bliss.

FUNERAL HYMN. C. M. Dr. Miller.

The righteous souls that take their flight, Far from this world of pain, In God's paternal bosom blest, For - ever shall remain.

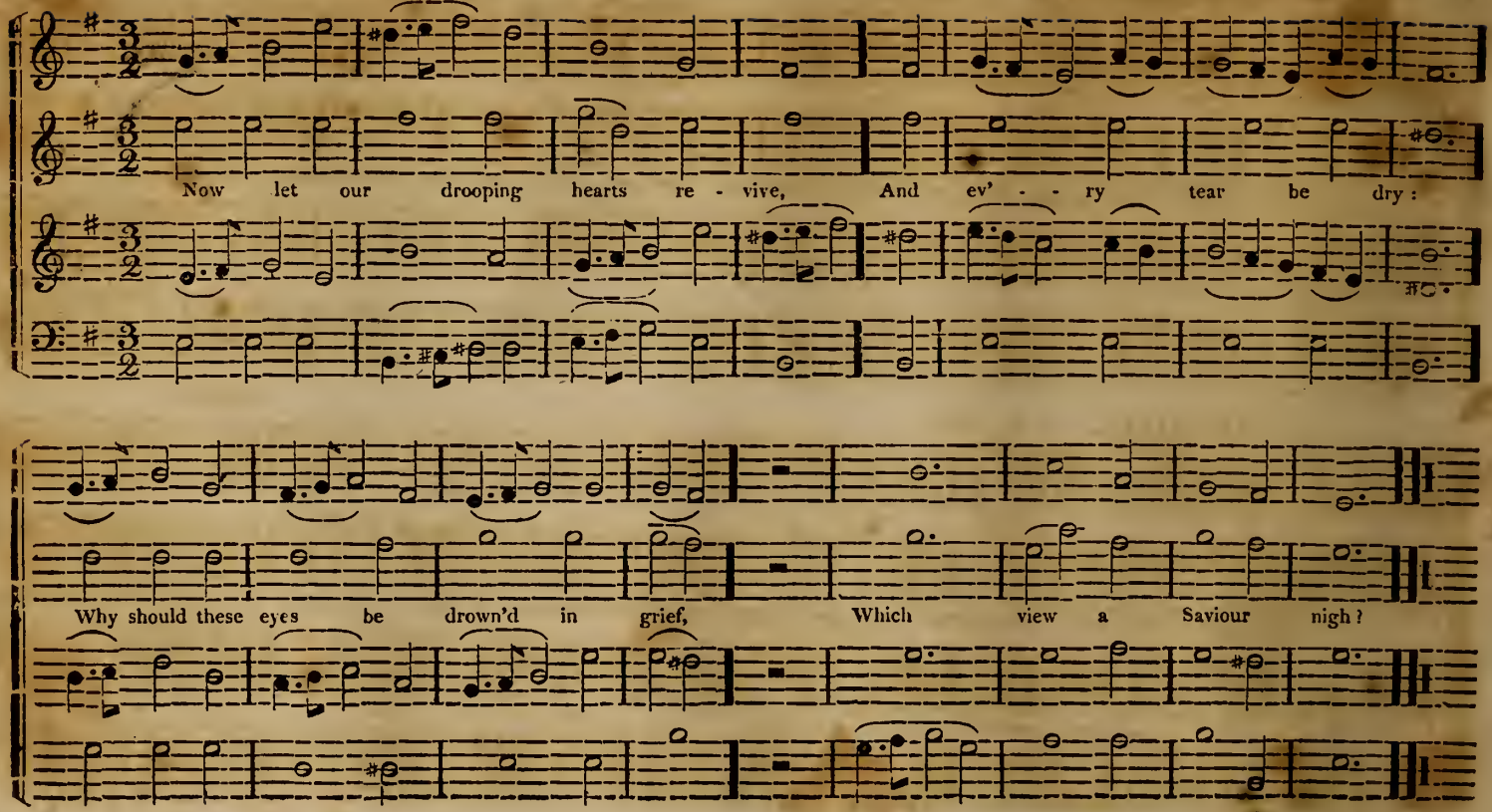
WORKSOP. C. M.

To calm the sorrows of the mind, Our heav'nly Friend is nigh, To wipe the anxious tear that starts And trembles in the eye.


Hear, gracious God, my humble moan, To thee I breathe my sighs: When will the tedious night be gone, And when the dawn arise!
My God, O could I make the claim, My Father and my Friend, And call thee mine by every name, On which thy saints depend.

PLYMPTON. C. M.

Dr. Arnold.



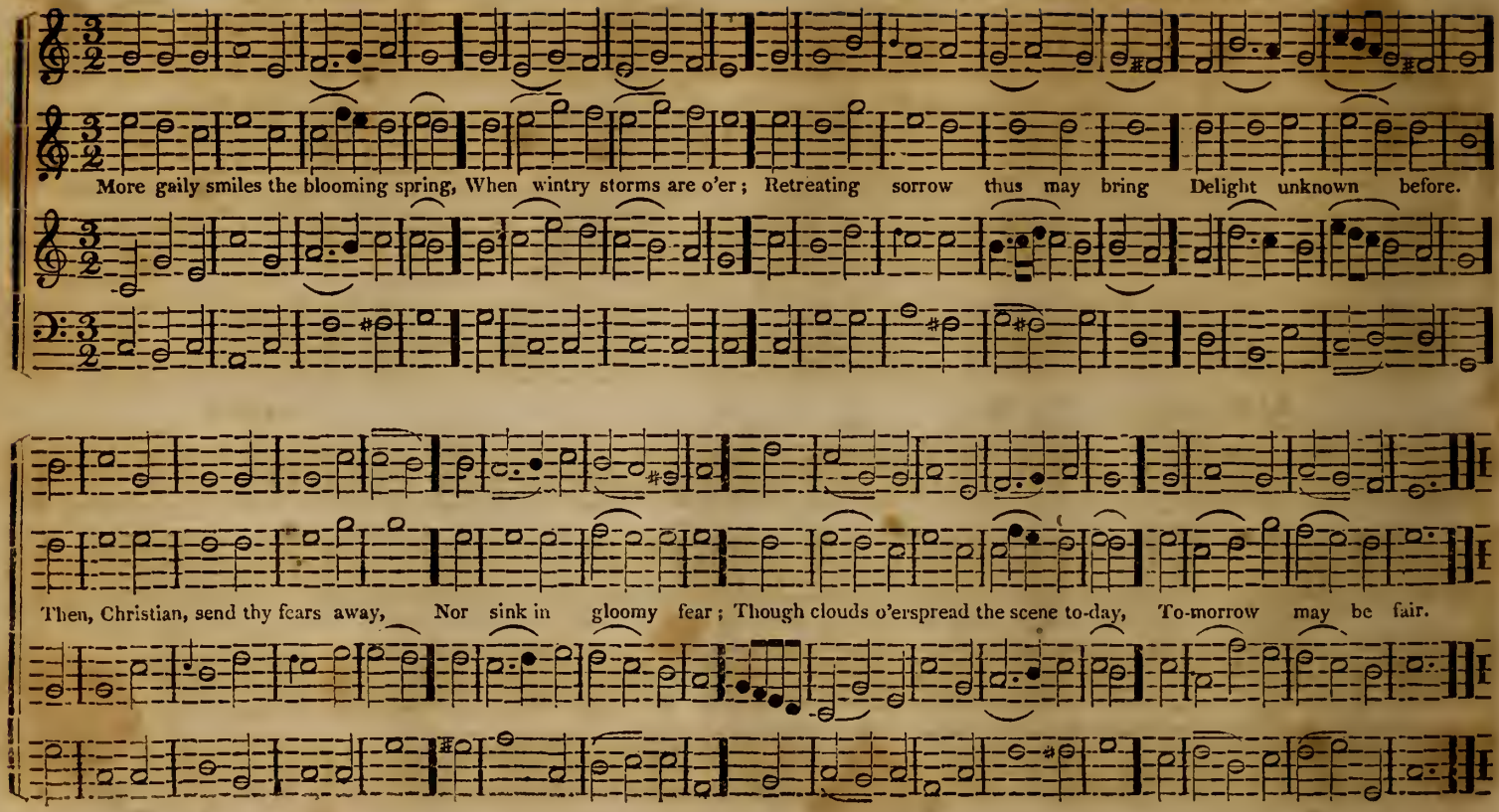
BUCKINGHAM. C. M.

Help, Lord, for men of virtue fail, Religion loses ground, The sons of wickedness prevail, And treacheries abound.

KENDALL. C. M.

Clark.

Lord, when together here we meet, And taste thy heavenly grace, Thy smiles are so di - vinely sweet, We're loth to leave the place.


More gaily smiles the blooming spring, When wintry storms are o'er; Retreating sorrow thus may bring Delight unknown before.
Then, Christian, send thy fears away, Nor sink in gloomy fear; Though clouds o'erspread the scene to-day, To-morrow may be fair.

MARTYRS. C. M.

The year rolls round and steals away, The breath that first it gave; Whate'er we do, where'er we be, We're hast'ning to the grave.

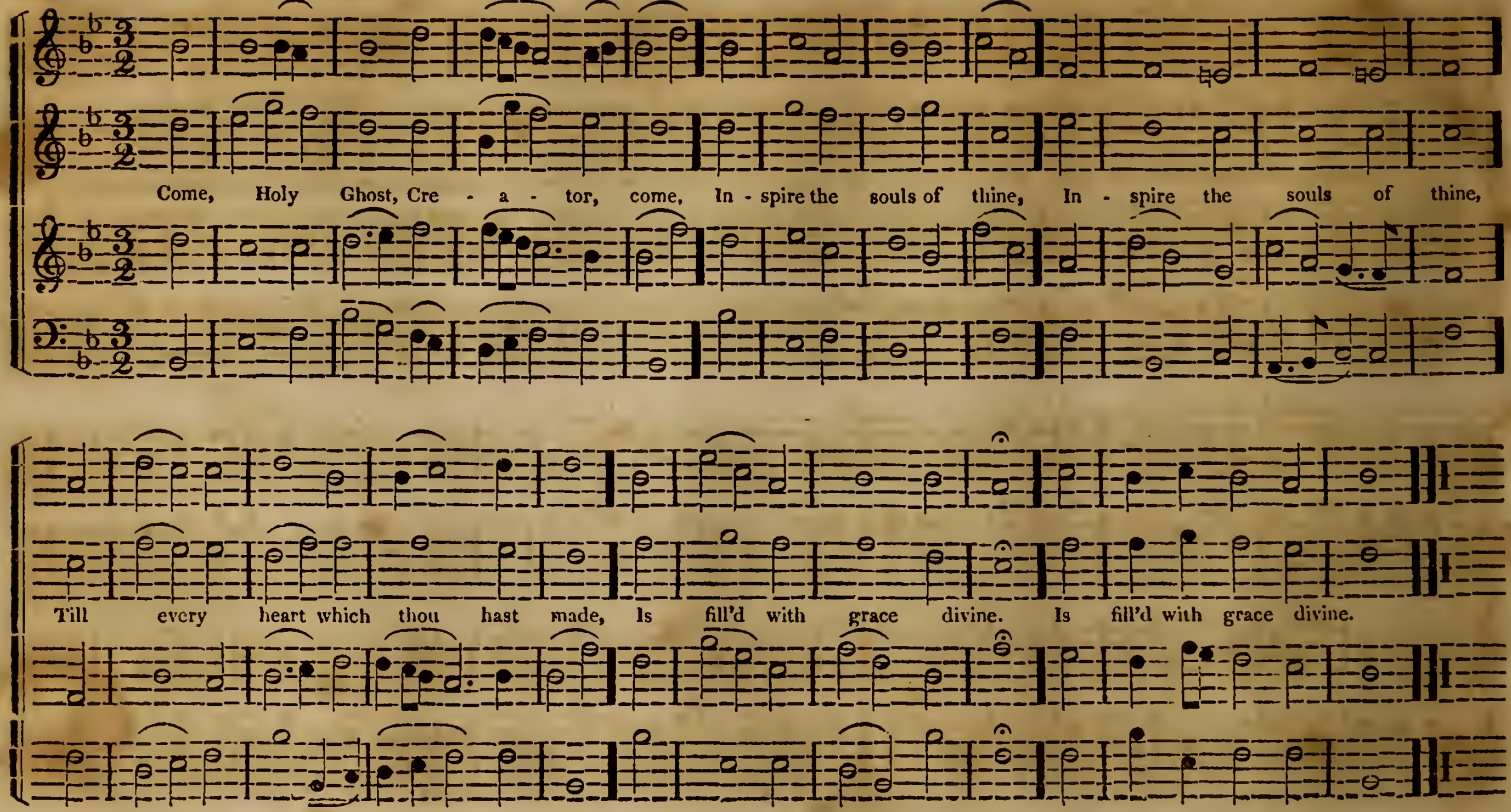
LINCOLN. C. M.

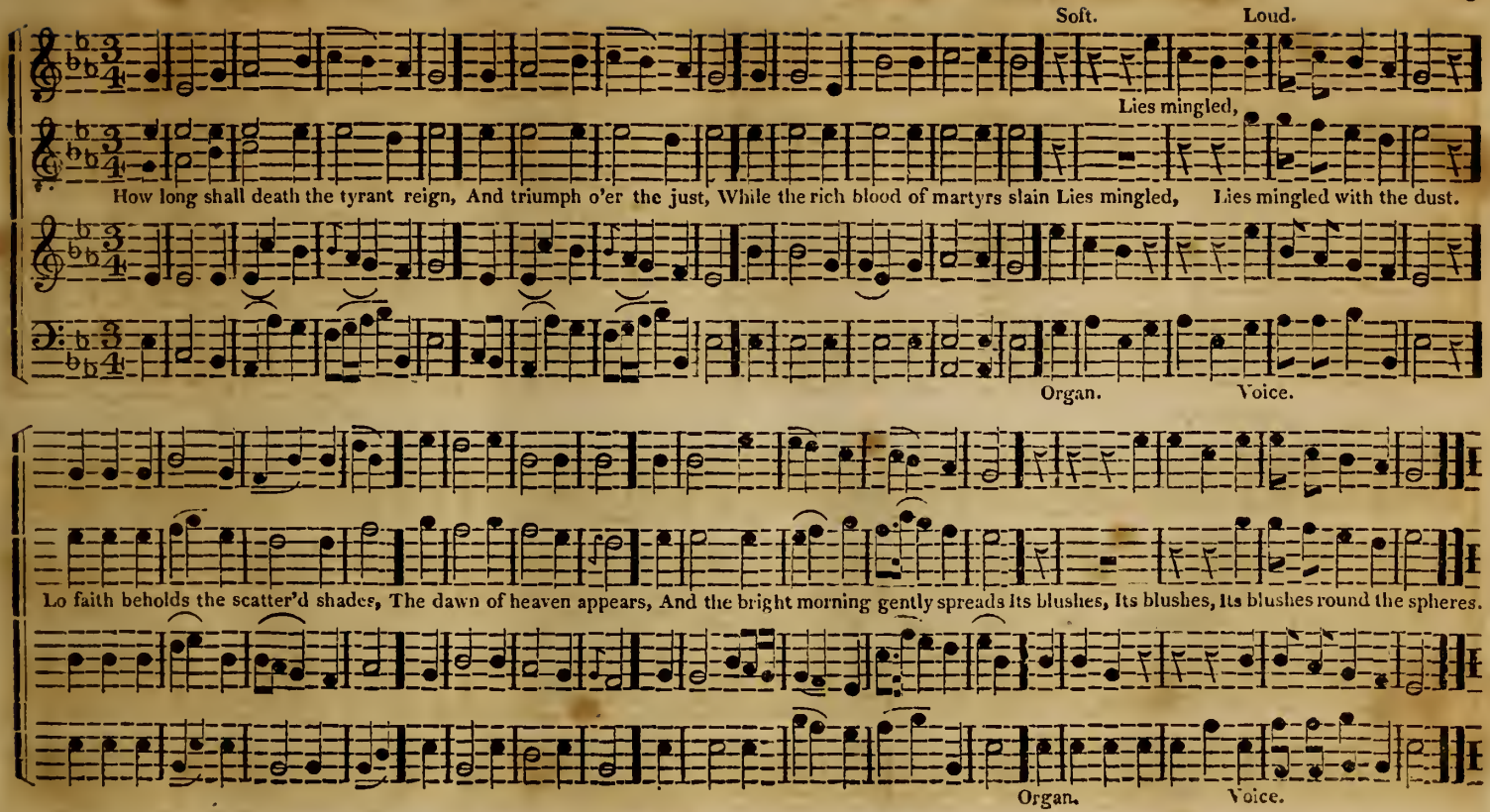
Coombs.

Blest be the dear u - niting love, That will not let us part; Our bodies may far off remove; We still are one in heart.

VENI CREATOR. C. M.

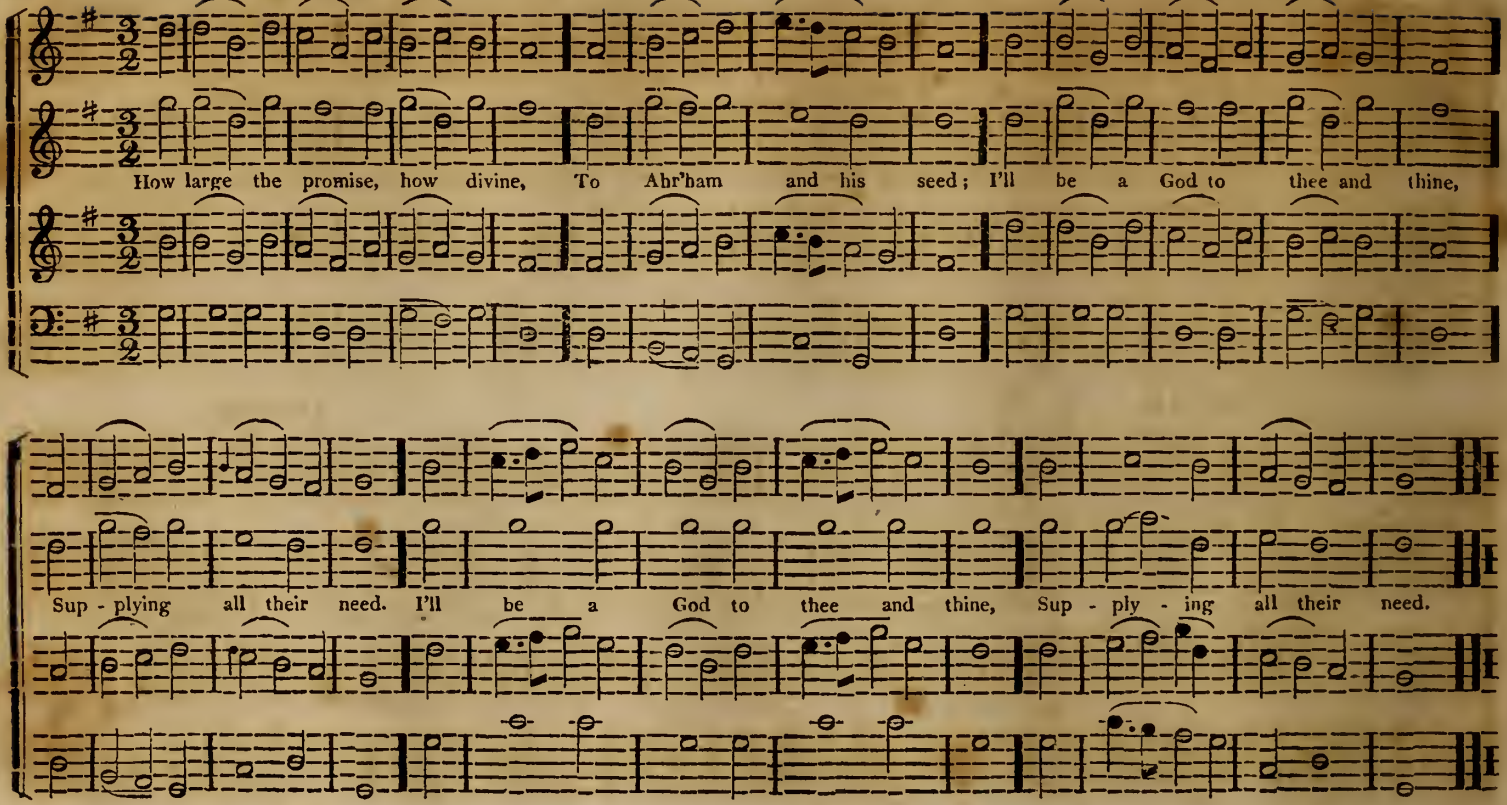
Steffani.



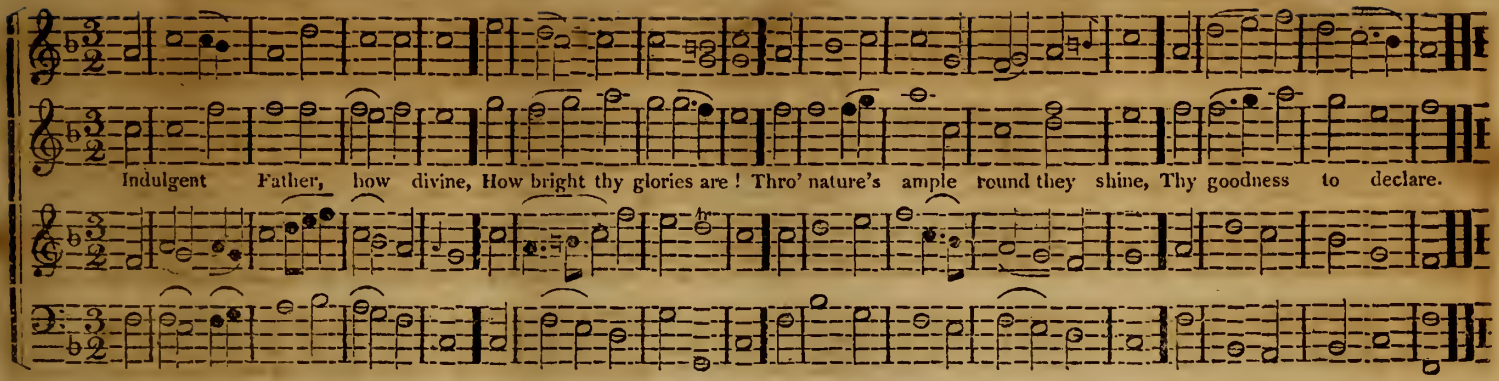

Soft.
Loud.
Lies mingled,
How long shall death the tyrant reign, And triumph o'er the just, While the rich blood of martyrs slain Lies mingled, Lies mingled with the dust.
Organ.
Voice.
Lo faith beholds the scatter'd shades, The dawn of heaven appears, And the bright morning gently spreads Its blushes, Its blushes, Its blushes round the spheres.
Organ.
Voice.

WAREHAM. C. M.

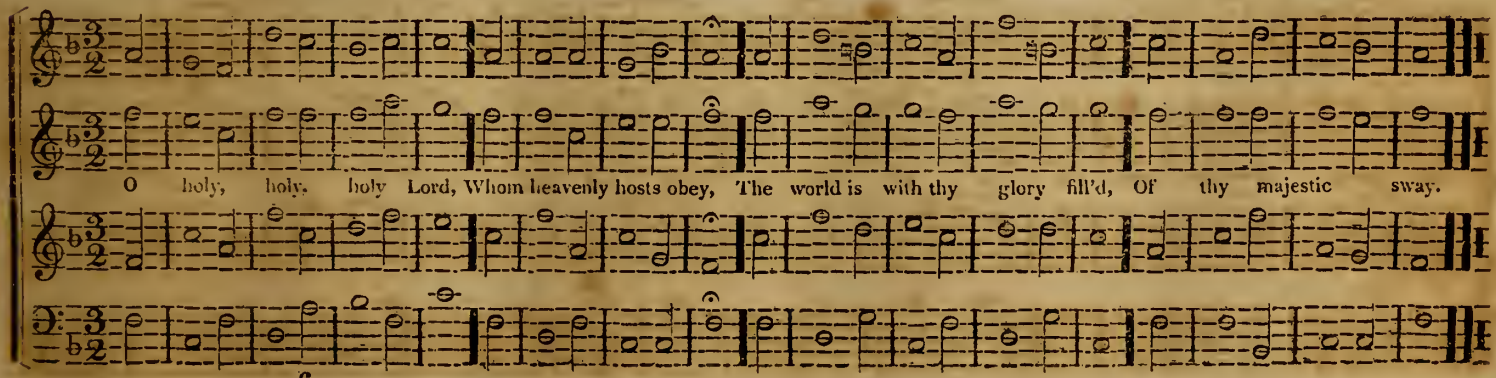
Dr. Arnold.



WELKIN. C. M.



LONDON. C. M. Dr. Croft.



YORK. C. M.

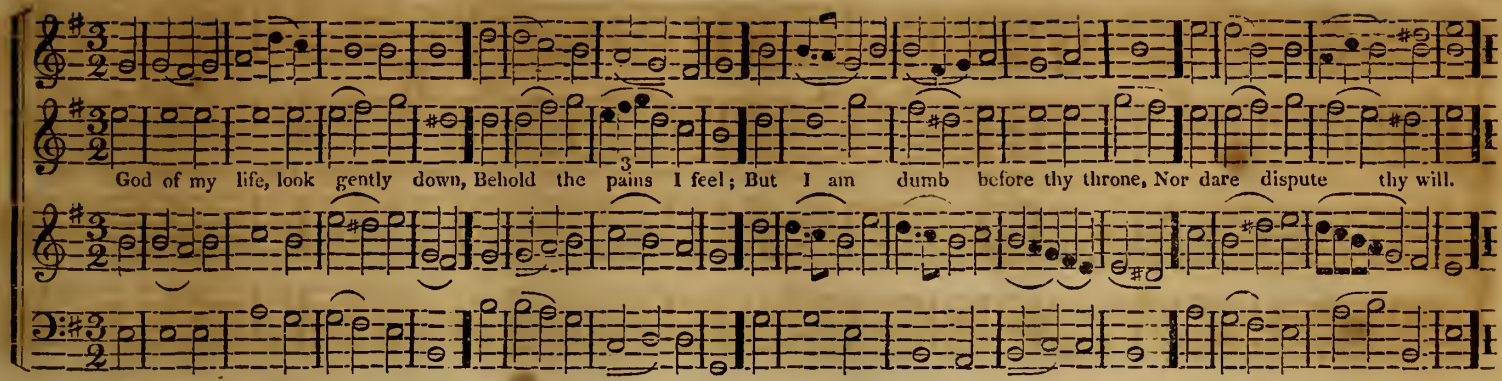
Milton.

Jesus, the friend of sinners, calls, With pity in his eyes; And warns them of the dang'rous foes, That all around them rise.

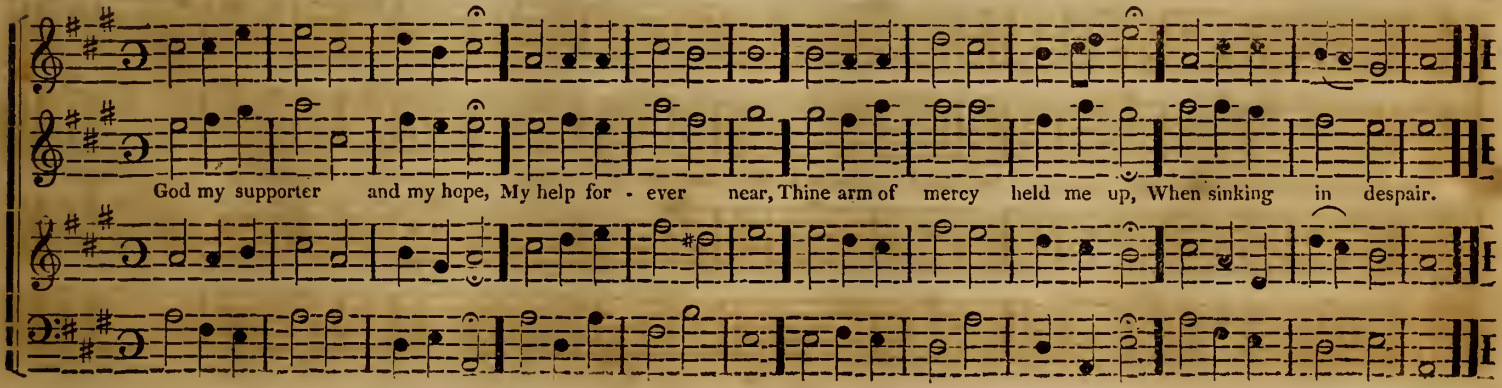
WANTAGE. C. M.

Our days run thoughtlessly along, Without a moment's stay; Just like a story or a song, We pass our lives away.

CAROLINA. C. M.



ROCHESTER. C. M.



MESSIAH. C. M. Handel.

I know that my Redeemer lives, And ever prays for me; Salvation to his saints he gives, And life and lib - er - ty.

COLLINGHAM. C. M. T. Jackson.

The dear delights we here en - joy, And call our own in vain, Are but short favours borrow'd now, To be repaid again.

ARCADIA. C. M.

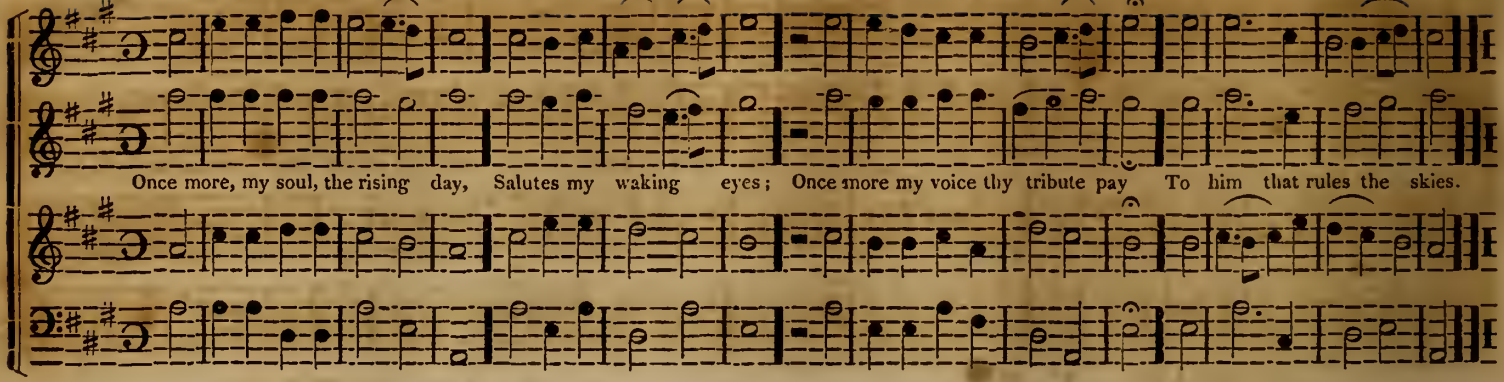
The Lamb shall lead his heav'nly flock, Where living fountains rise; And love divine shall wipe away, The sorrows of their eyes.

St. JAMES'. C. M.

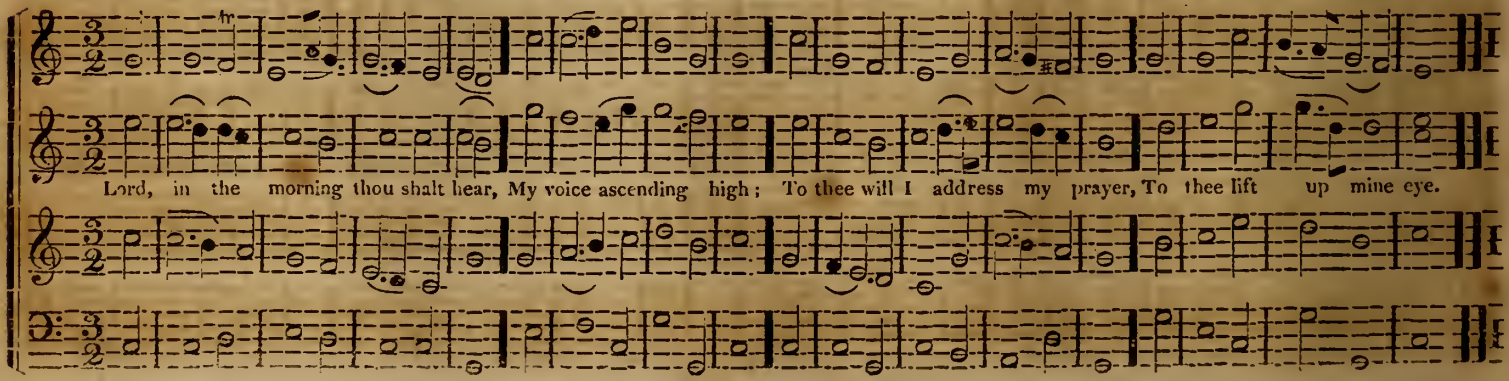
Courteville.

To celebrate thy praise, O Lord, I will my heart prepare; To all the list'ning world thy works, Thy wond'rous works, declare.

PETERBOROUGH. C. M.



COLCHESTER. C. M.



BANGOR. C. M.

Return, O God of love, return, Earth is a tiresome place, How long shall we, thy children, mourn Our absence from thy face.

MEAR. C. M.

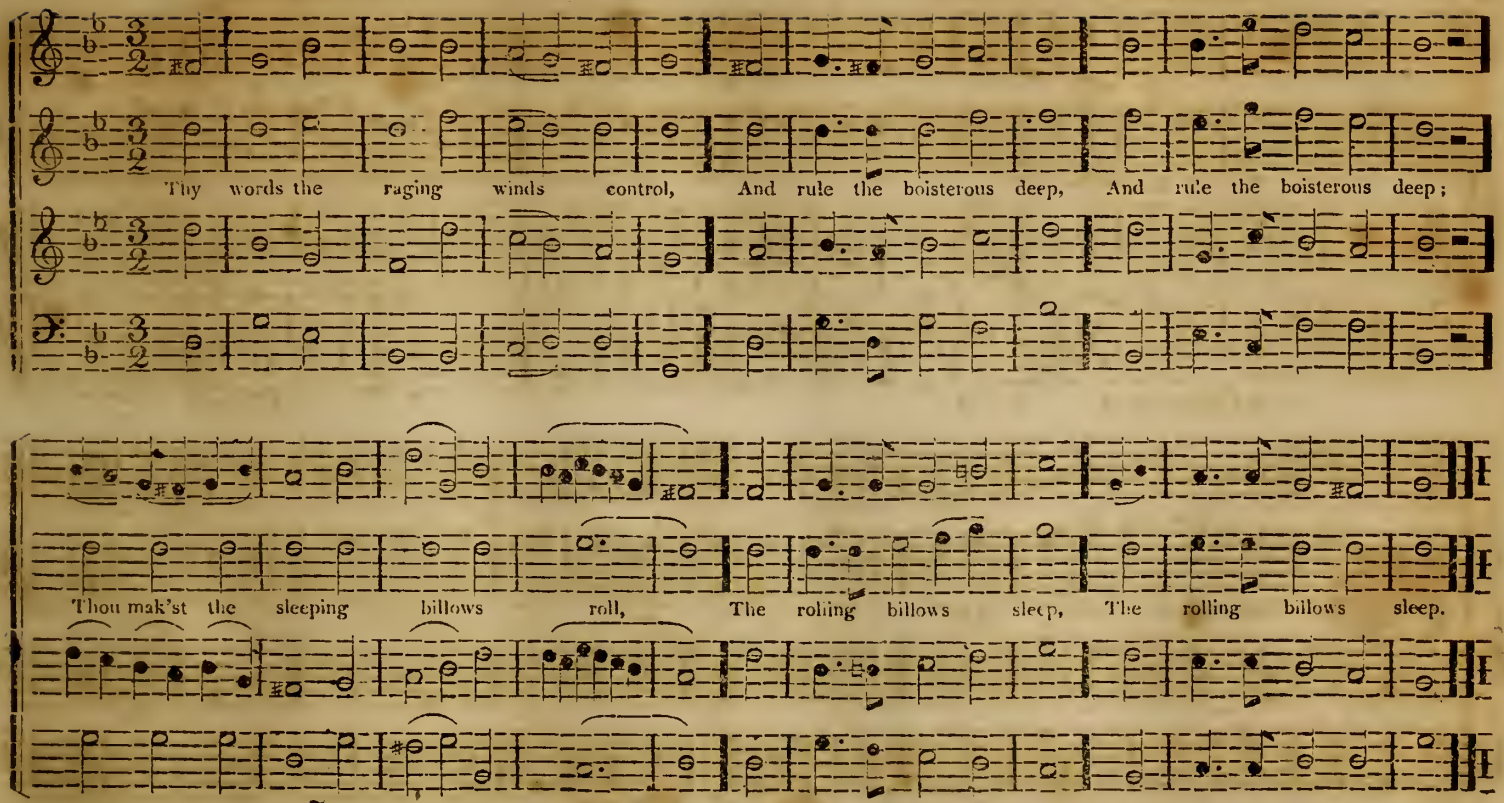
Sing to the Lord ye distant lands, Ye tribes of ev'ry tongue: His new discover'd grace demands A new and nobler song.

St. DAVID's. C. M. Ravenscroft.

Arise, O King of grace, arise, And enter to thy rest; Lo! thy church waits with longing eyes, Thus to be own'd and blest.

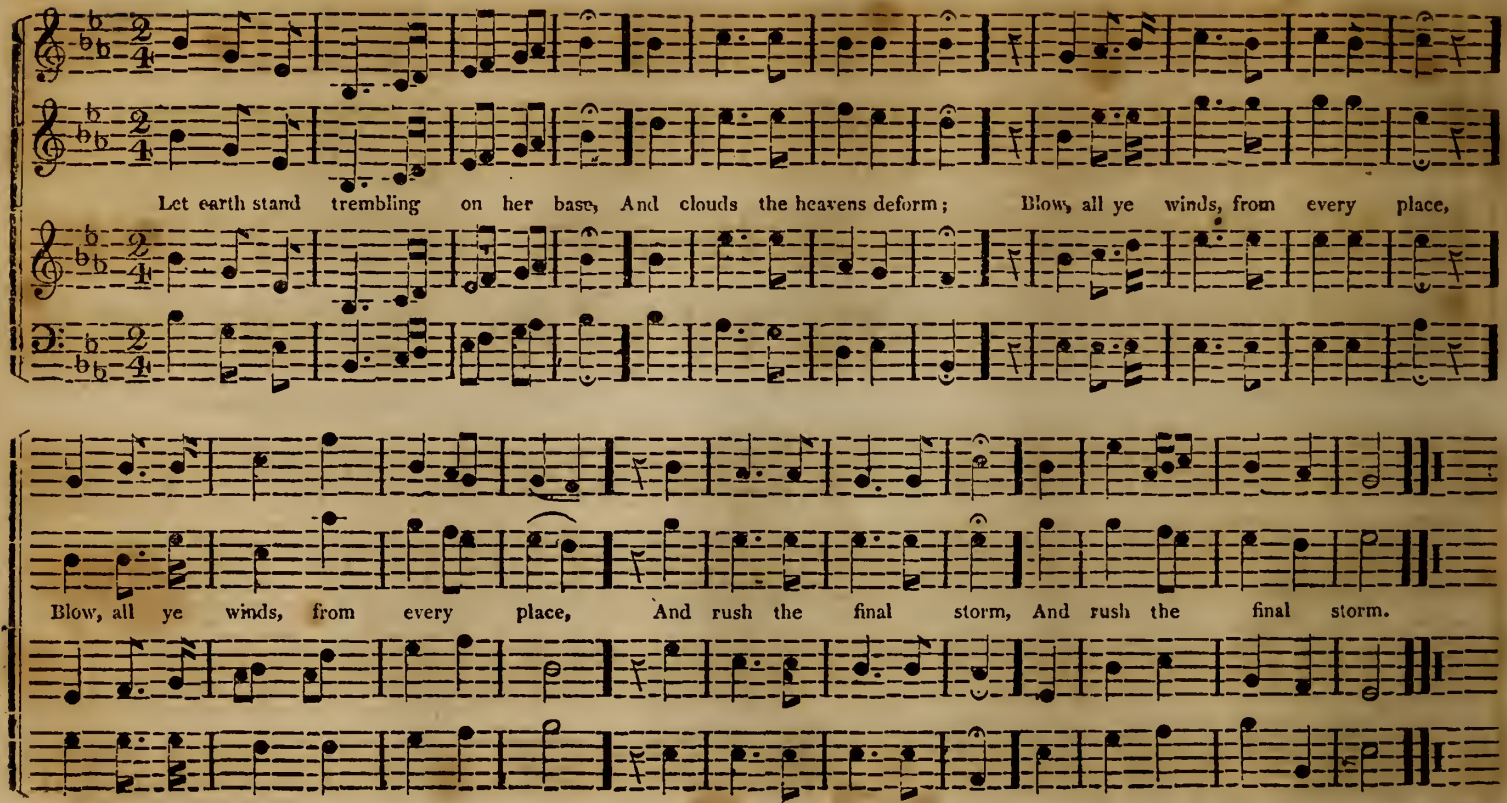
BURFORD. C. M. Purcell.

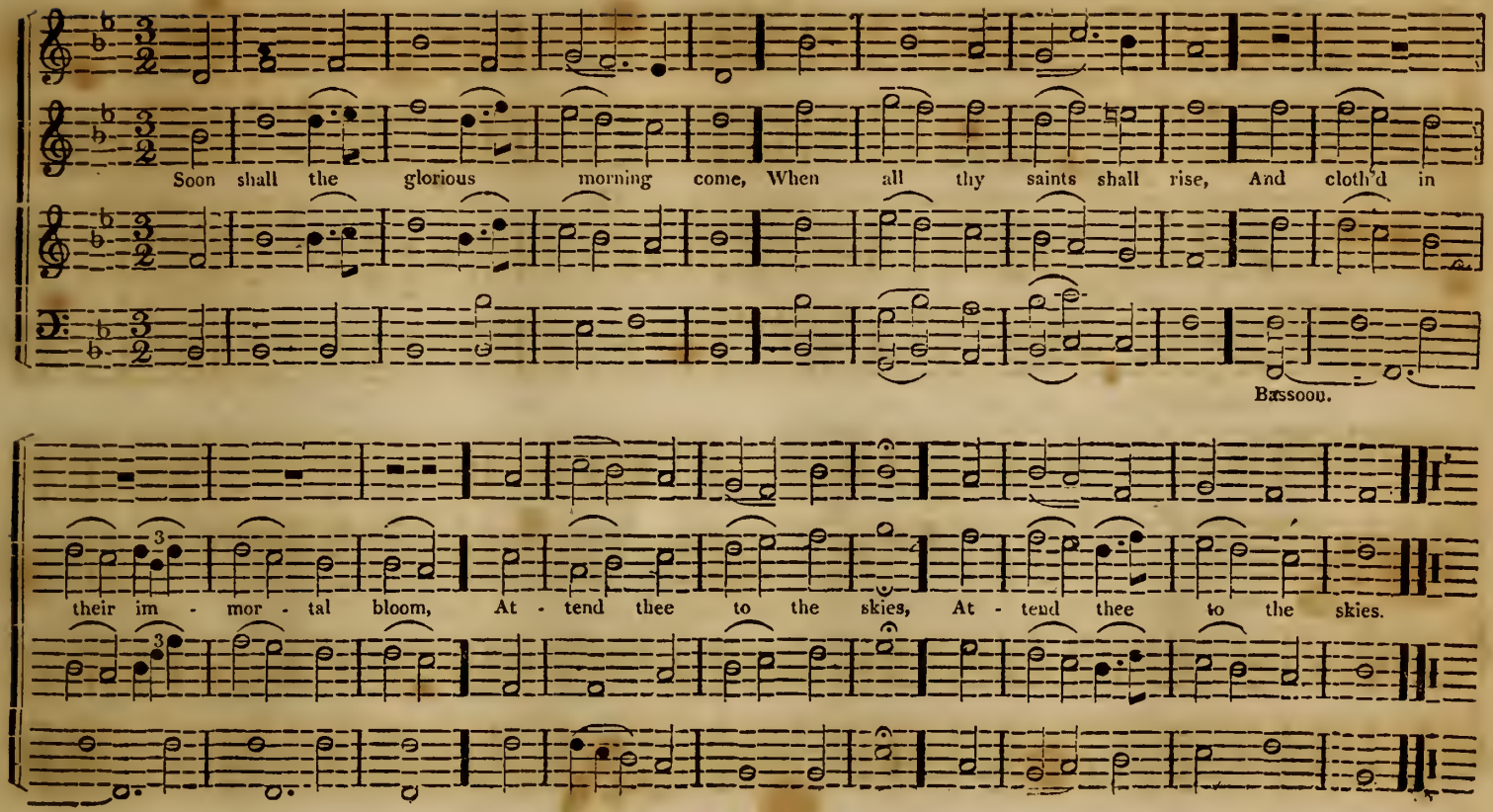
How shall the young secure their hearts, And guard their lives from sin; Thy word the choicest rules imparts, To keep the conscience clean.


Thy words the raging winds control, And rule the boisterous deep, And rule the boisterous deep;
Thou mak'st the sleeping billows roll, The rolling billows sleep, The rolling billows sleep.

TEMPEST. C. M.

Callcott.




Soon shall the glorious morning come, When all thy saints shall rise, And cloth'd in
Bassoon.
their im - mor - tal bloom, At - tend thee to the skies, At - tend thee to the skies.

PEMBROKE. C. M.

Dalmer.

Praise ye the Lord, immortal choir, That fill the realms above, Praise him who form'd you of his fire, Praise him, &c. And feeds you with his love.

BARBY. C. M.

Hope looks beyond the bounds of time, When, what we now deplore, Shall rise in full im - mortal prime, And bloom, to fade no more.

GARLAND. C. M.

He sends his showers of blessings down, To cheer the plains below; He makes the wood the mountains crown, And corn in vallies grow.

Org. Voice.

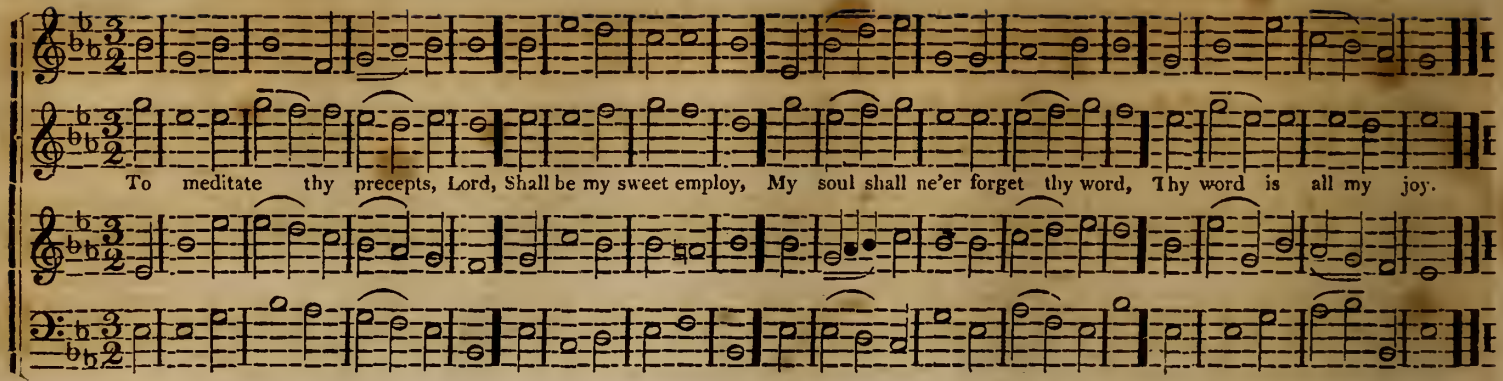
NEWTON. C. M.

T. Jackson.

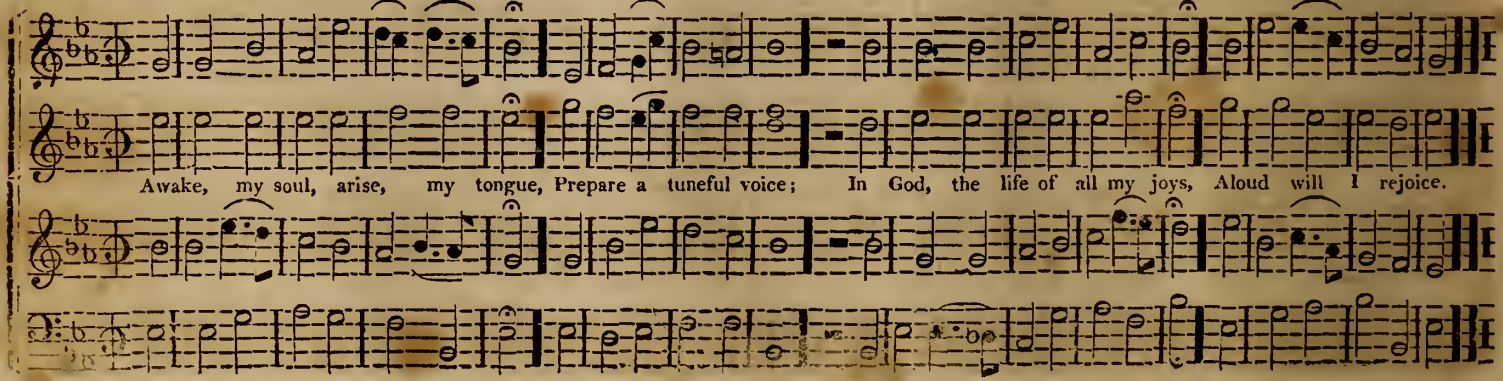
In every joy that crowns my days, In every pain I bear, My heart shall find delight in praise, Or seek relief in prayer.

ABRIDGE. C. M.

Smith.



BLANDFORD. C. M.



PENROSE. C. M. Tucker.

Tenor.

Alto.

2d Treble.

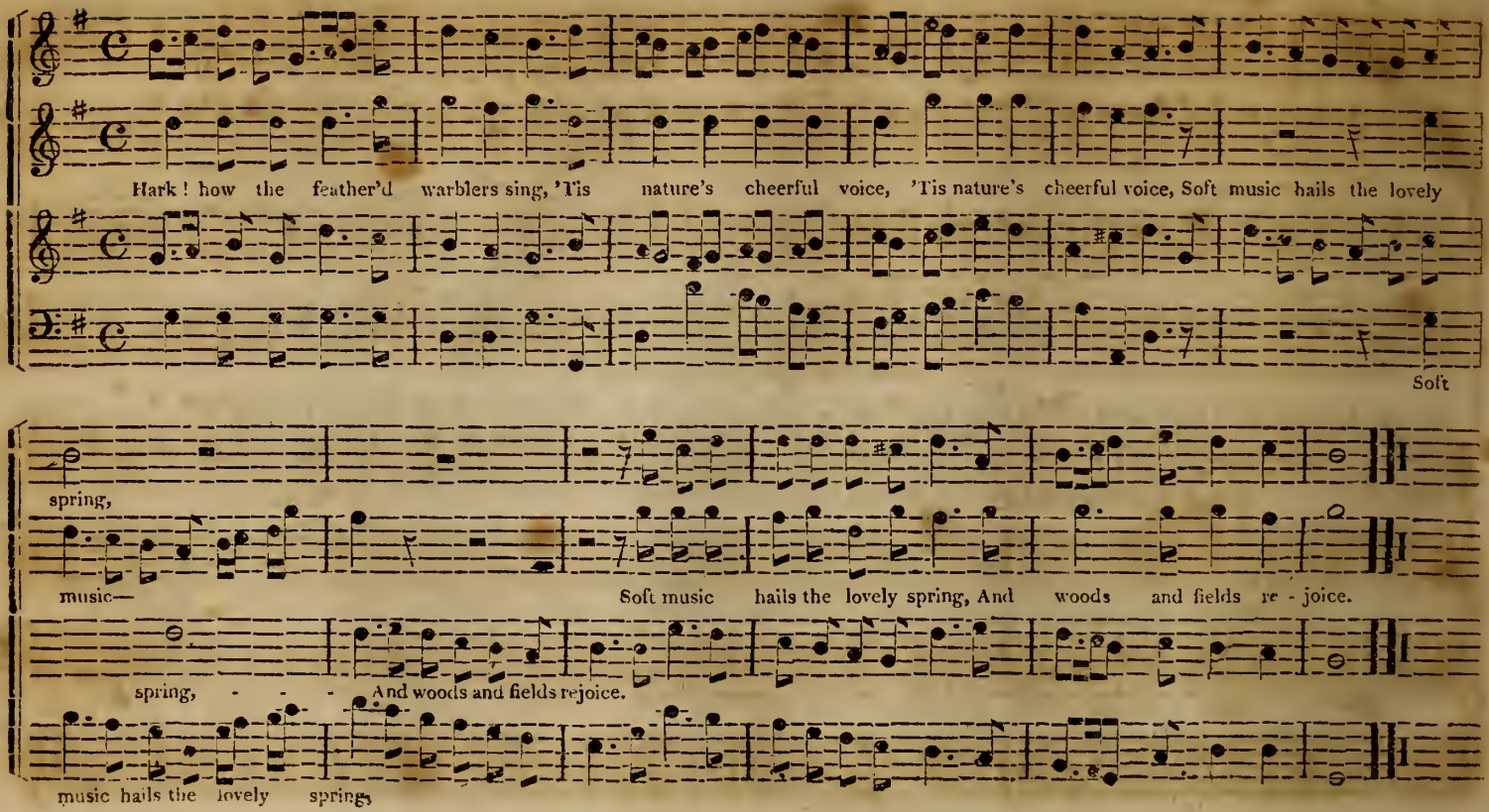
Air. Your lofty thoughts are vain, But ye must die like men, But ye must die like men.

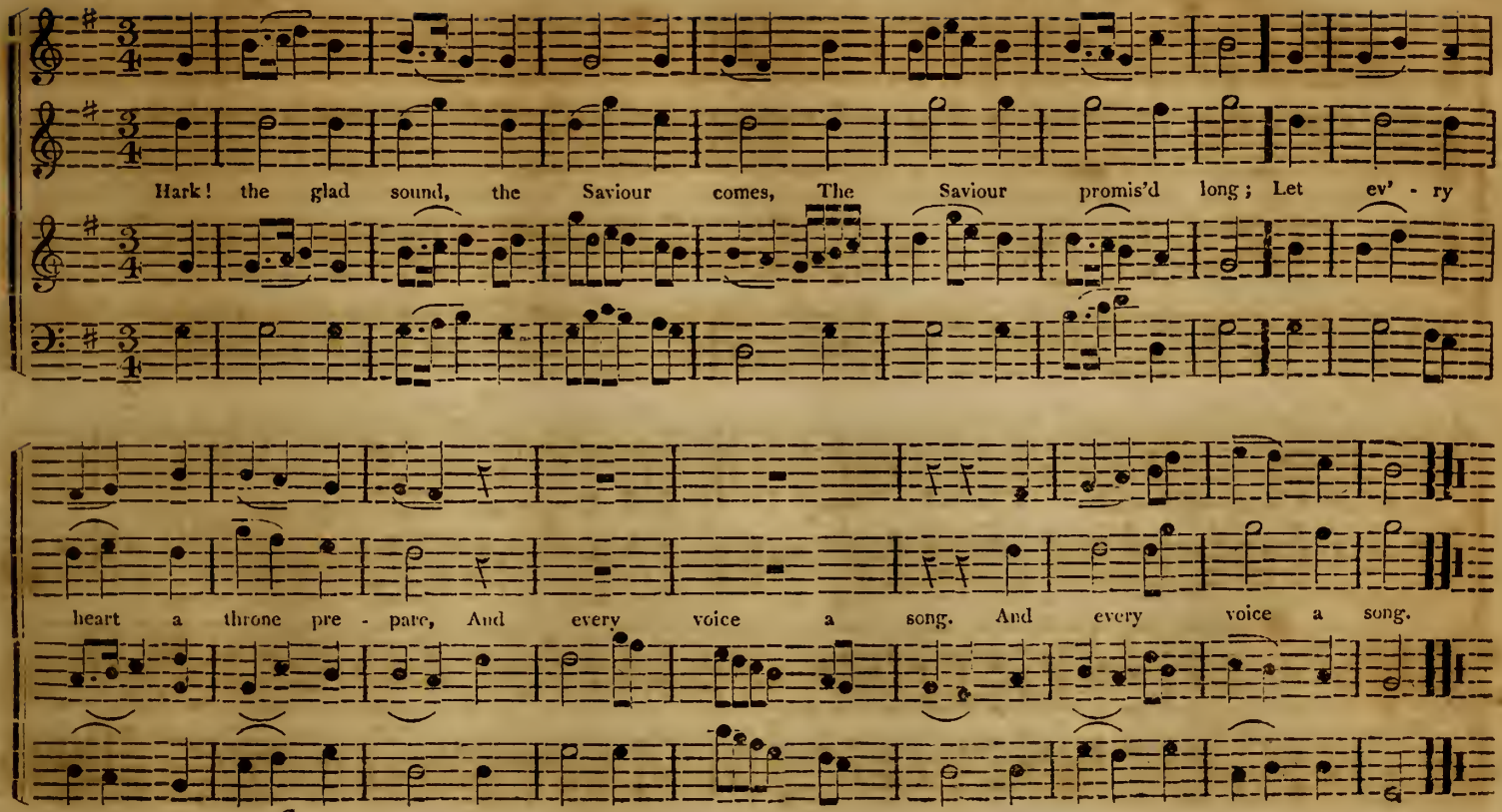
Know that his kingdom is supreme, He calls you gods, that awful name,

DUNKENFIELD. C. M. R. Harrison.

Thee we adore, Eternal Name, And humbly own to Thee, How feeble is our mortal frame, What dying worms are we.

KNARESBOROUGH. C. M.



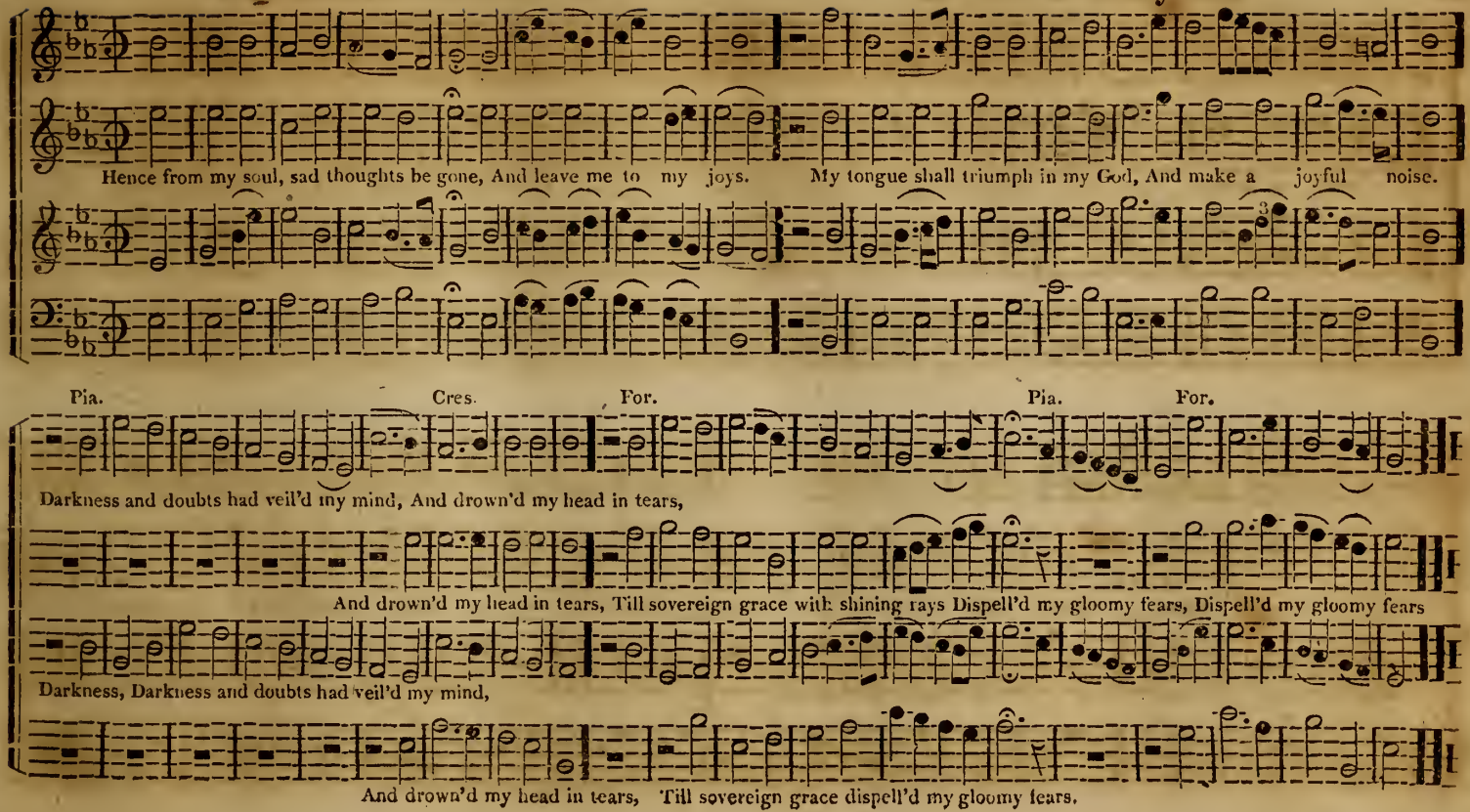

Hark! the glad sound, the Saviour comes, The Saviour promis'd long; Let ev' - ry
heart a throne pre - pare, And every voice a song. And every voice a song.

MILAN. C. M.

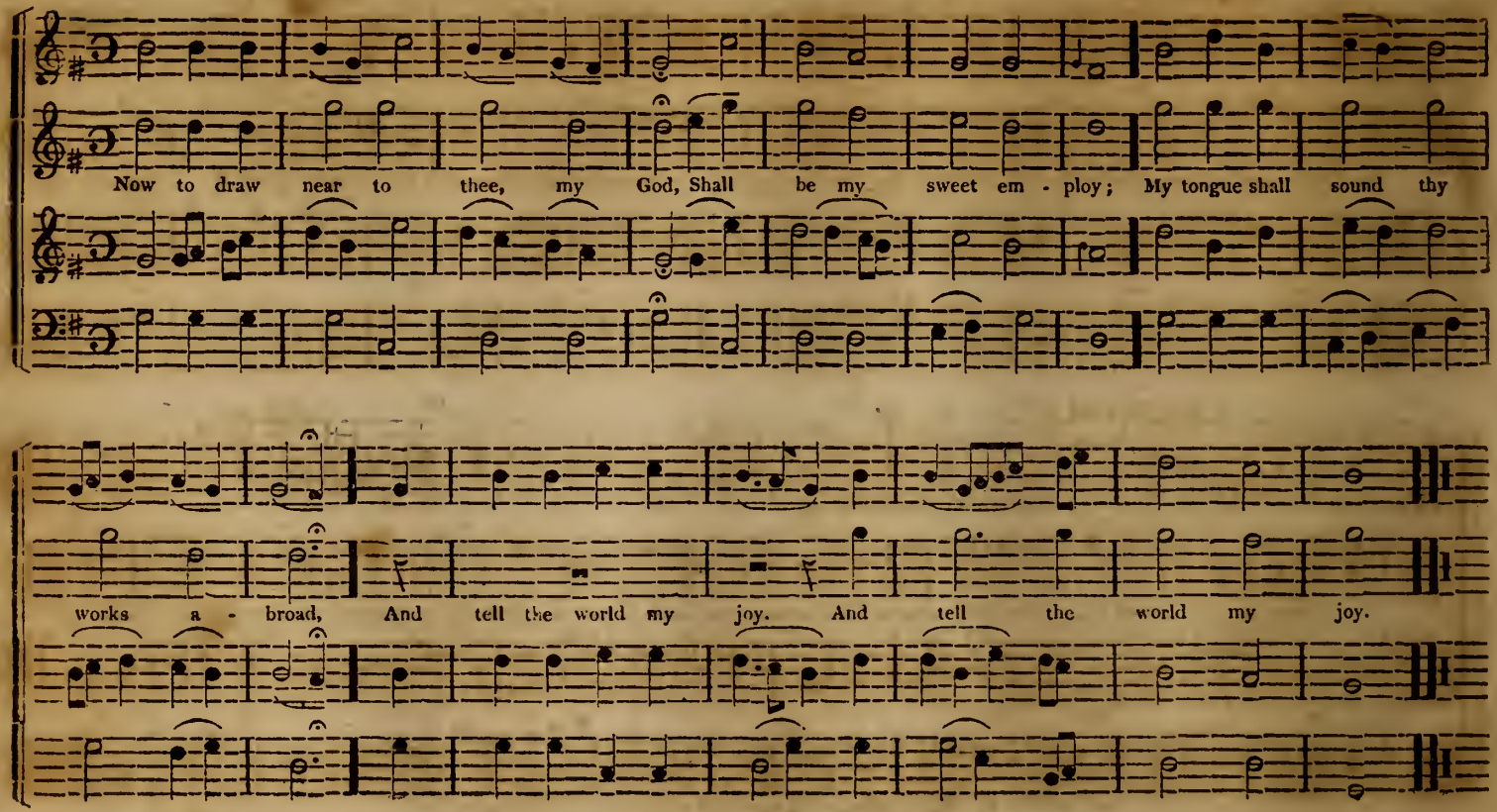
Costellow.

When rising from the bed of death, O'erwhelm'd with guilt and fear, I see my Maker face to face, O how shall I appear!

If yet while pardon may be found, And mercy may be sought, My heart with inward horror shrinks And trembles at the thought.


Hence from my soul, sad thoughts be gone, And leave me to my joys. My tongue shall triumph in my God, And make a joyful noise.
Pia.
Cres.
For.
Pia.
For.
Darkness and doubts had veil'd my mind, And drown'd my head in tears,
And drown'd my head in tears, Till sovereign grace with shining rays Dispell'd my gloomy fears, Dispell'd my gloomy fears
Darkness, Darkness and doubts had veil'd my mind,
And drown'd my head in tears, Till sovereign grace dispell'd my gloomy fears.

St. ALBAN's. C. M.


Now to draw near to thee, my God, Shall be my sweet em - ploy; My tongue shall sound thy
works a - broad, And tell the world my joy. And tell the world my joy.

HOLBORN. C. M.

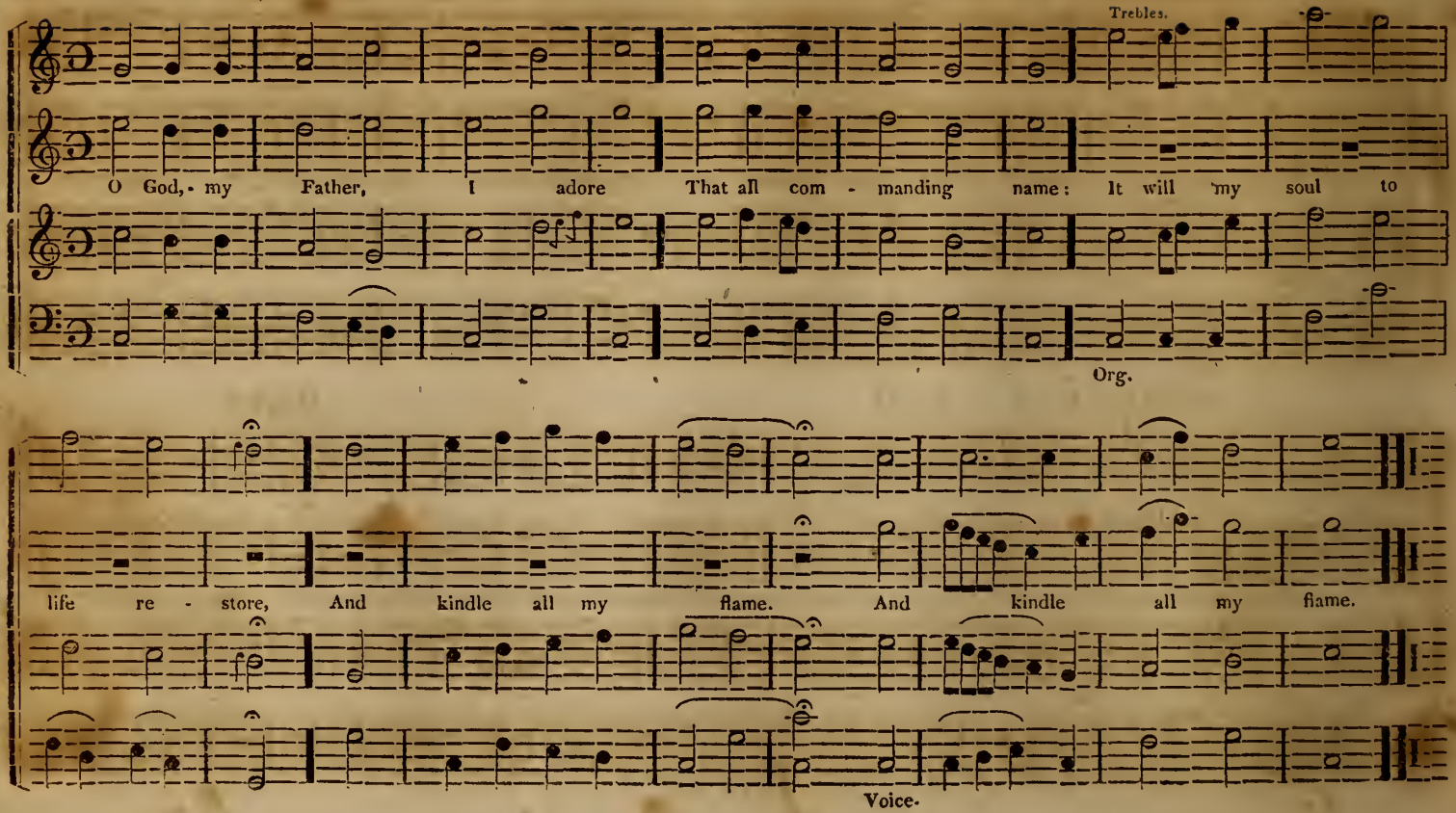
Now to thy heavenly Father's praise, My heart, thy tribute bring; That goodness which prolongs my days, With grateful pleasure sing.

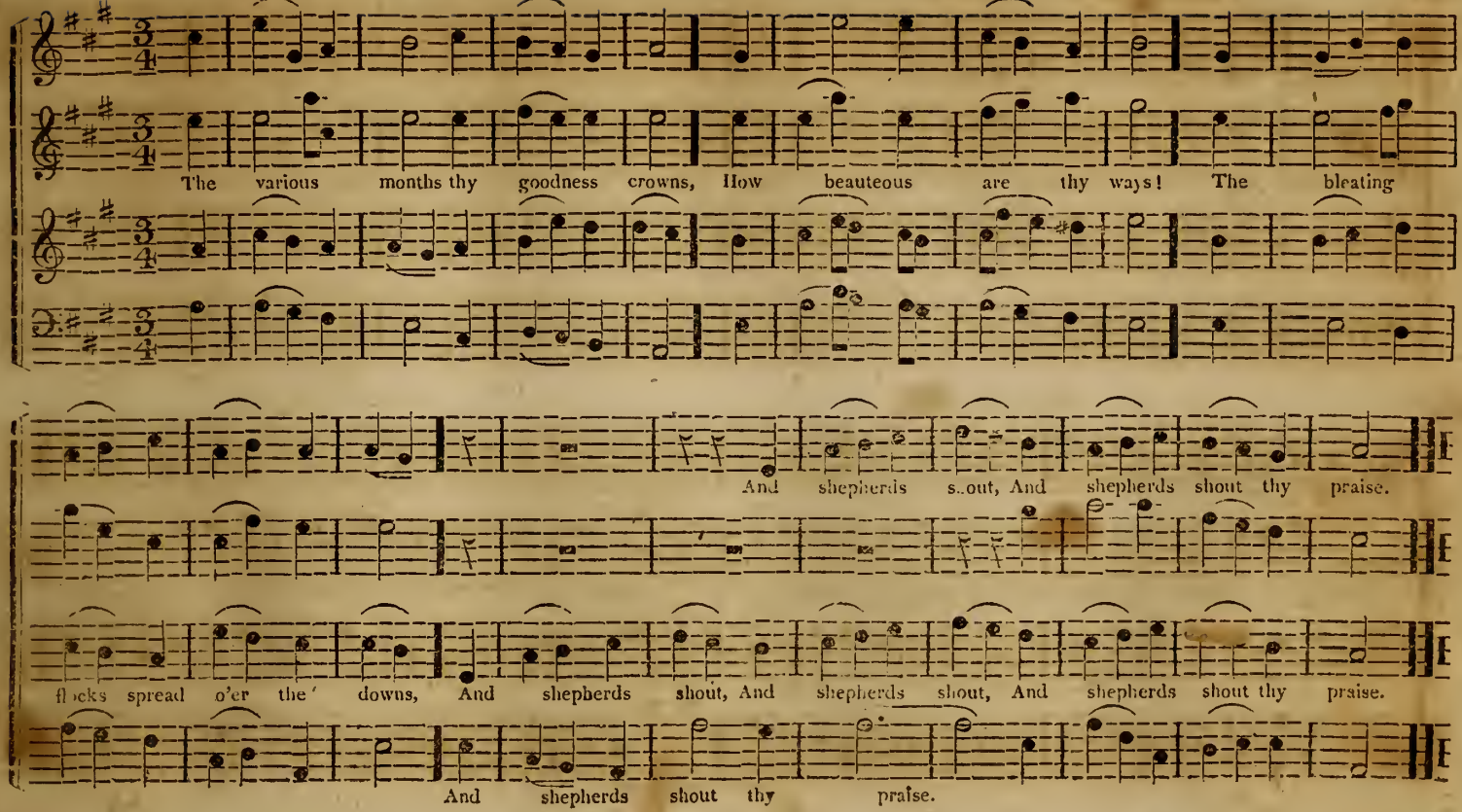
CHRISTMAS. C. M.

Handel.

Awake, my soul, stretch every nerve, And press with vigour on; A heavenly race demands thy zeal, And an immortal crown. And an immortal crown.

CONCORD. C. M.


Trebles.
O God, my Father, I adore That all com - manding name: It will my soul to
Org.
life re - store, And kindle all my flame. And kindle all my flame.
Voice.


The various months thy goodness crowns, How beauteous are thy ways! The bleating
And shepherds s..out, And shepherds shout thy praise.
flocks spread o'er the downs, And shepherds shout, And shepherds shout, And shepherds shout thy praise.
And shepherds shout thy praise.

WESLEY. C. M.

When that il - lustrious day shall rise, And all thy armies shine In robes of

Trebles.

vict'ry thro' the skies, The glory shall be thine. The glory shall be thine.

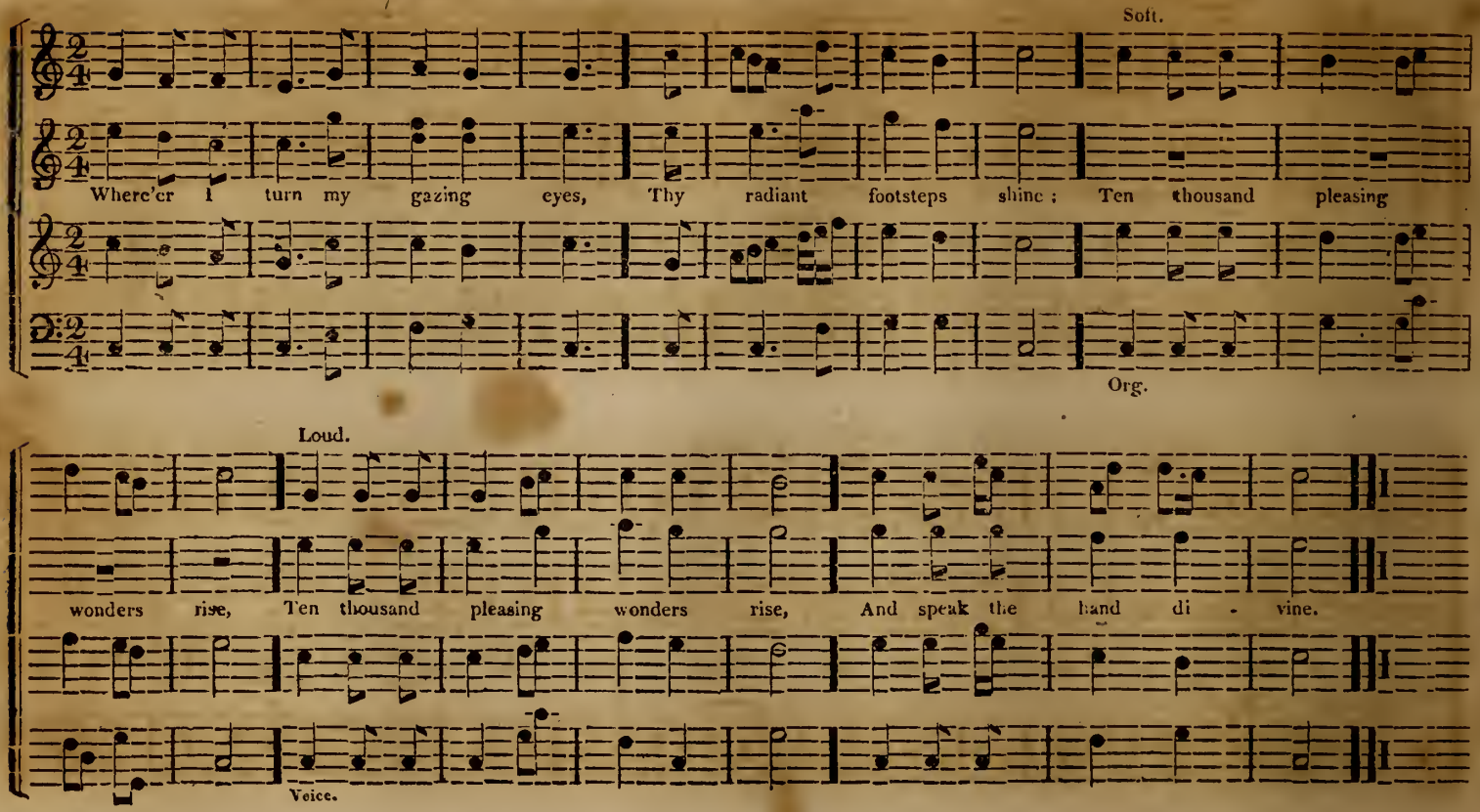
The glory, &c.

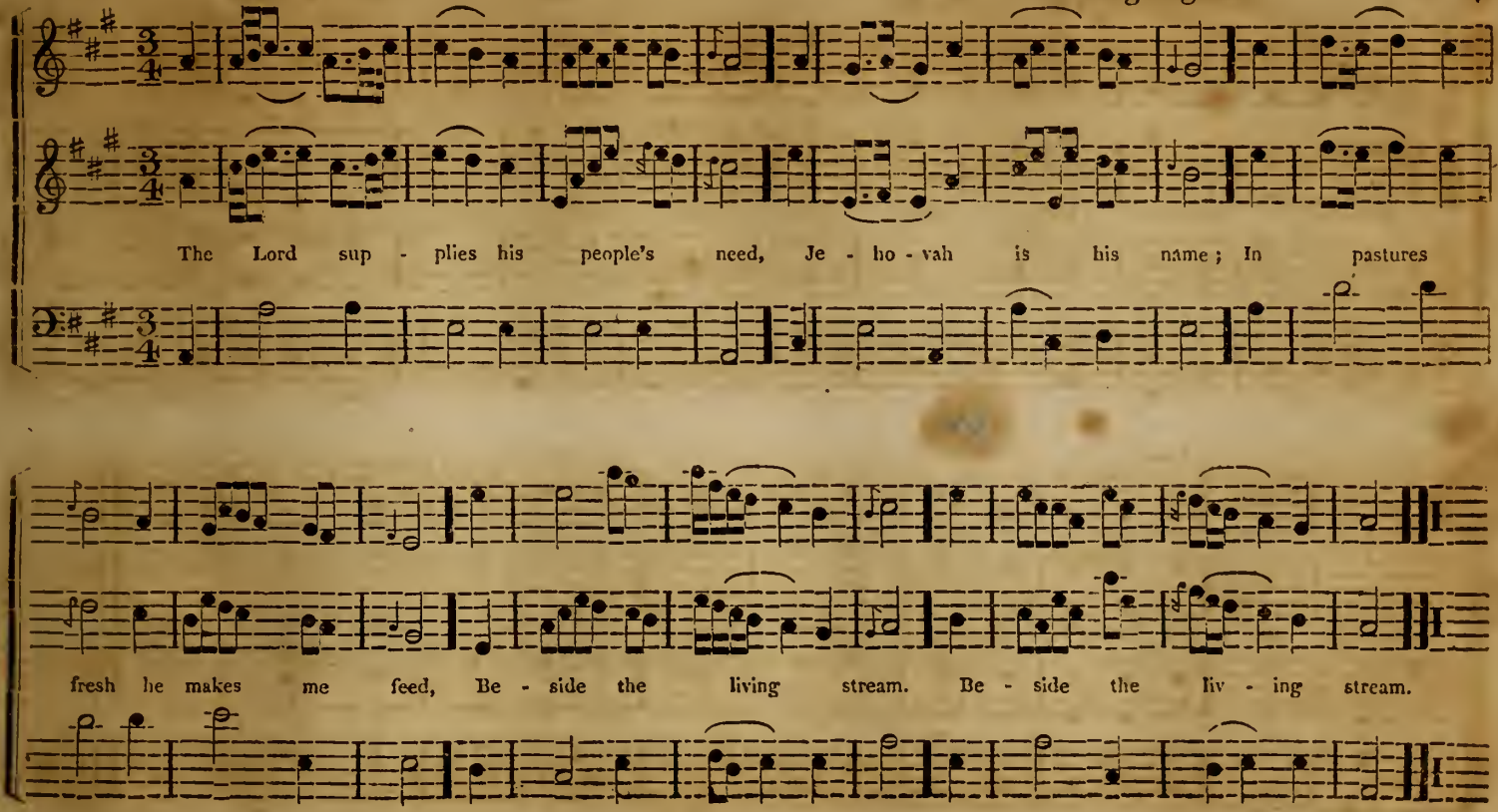
There is a land of pure delight, Where saints immortal reign; In - finite day excludes the night, In-

finite day excludes the night, And pleasures banish pain, And pleasures banish pain, And pleasures, pleasures banish pain.

9

BOWERBANK. C. M.




The Lord sup - plies his people's need, Je - ho - vah is his name; In pastures
fresh he makes me feed, Be - side the living stream. Be - side the liv - ing stream.

STADE. C. M. Burney.

With pity-ing eyes, the Prince of grace Beheld our helpless grief: He saw, and (O amazing love!)

He came to our relief. Halle - lujah, Halle - lujah, Halle - lujah, A - men.

ANNIVERSARY. C. M.

Father, how wide thy glories shine, How high thy wonders rise! Known thro' the earth by thousand signs, By thousands thro' the skies. By thousands, thousands—

By thousands through the skies.

ROCKINGHAM. C. M.

Dr. Burney.

He is a God of sovereign love, That promis'd heav'n to me, And taught my soul to soar above, Where happy, where happy, where happy spirits be.

ARNOLD's. C. M.

What, &c.

With transport, Lord, we view the page, Where all thy mercies shine, And joy to tell the rising race, What bound - less grace is thine.

What, &c.

CHARMOUTH. C. M.

My Saviour, my Almighty friend, When I begin thy praise, Where will the growing numbers end, The numbers of thy grace!

PORTSEA. C. M. Kingsbury.

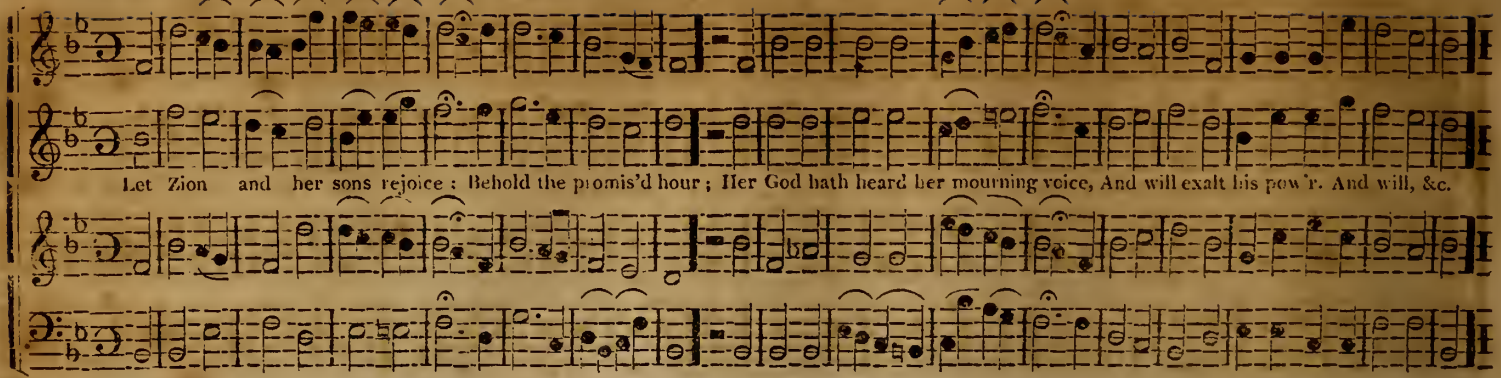
God of our mercy and our praise, Thy glory is our song; We'll speak the honours of thy grace, With a re - joic - ing tongue.

PALMYRA. C. M. Buononcini.

That once lov'd form, now cold and dead, Each mournful thought employs, And nature weeps, her comforts dead, And wither'd all her joys.

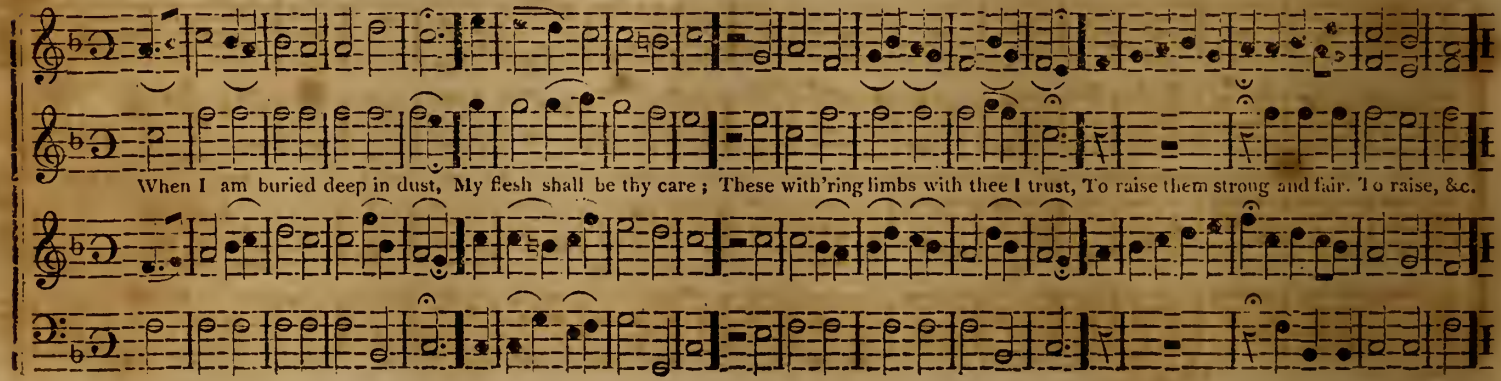
ADVENT. C. M.

Callcott.



DANVILLE. C. M.

Dixon.



Slow.

While thee I seek, protecting Pow'r, Be my vain wishes still'd, And may this consecrated hour With better hopes be fill'd.

Pia. For.

Thy love the pow'r of thought bestow'd, To thee my thoughts would soar : Thy mercy o'er my life has flow'd, That mercy I adore.

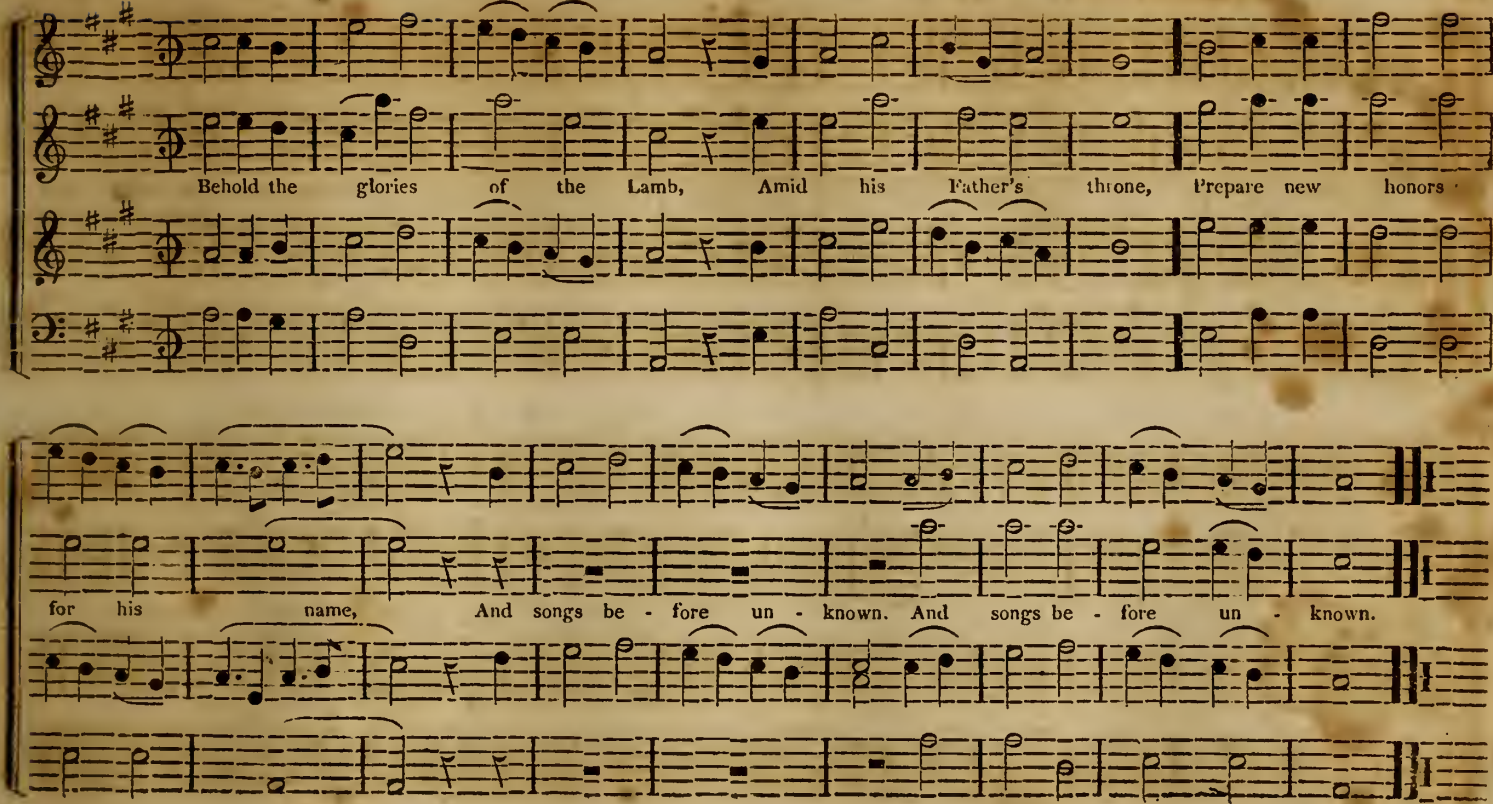
EDDINGTON. C. M

Soft.

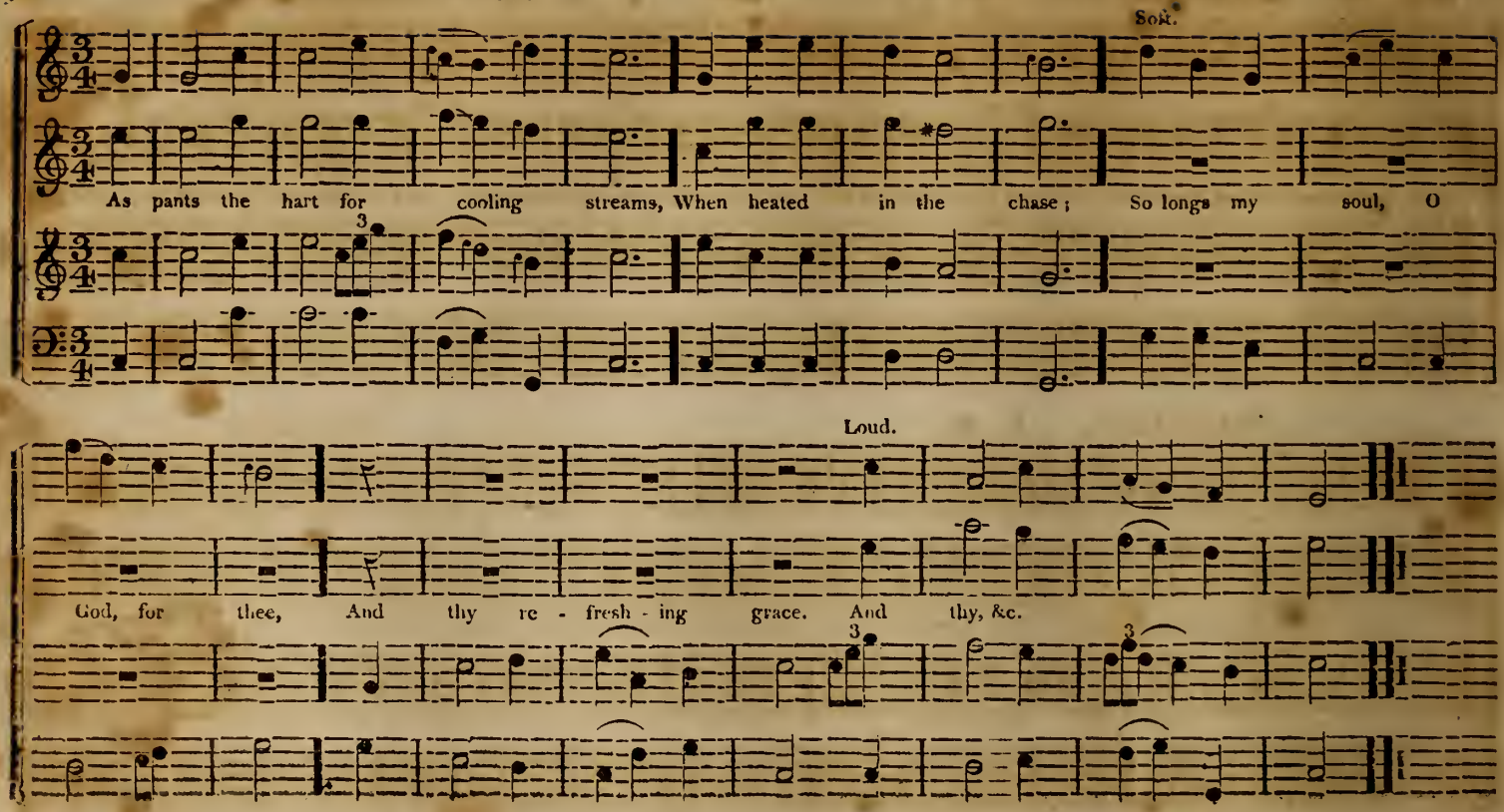
Shepherds, rejoice, lift up your eyes, And send your fears a - way; News from the region of the skies,

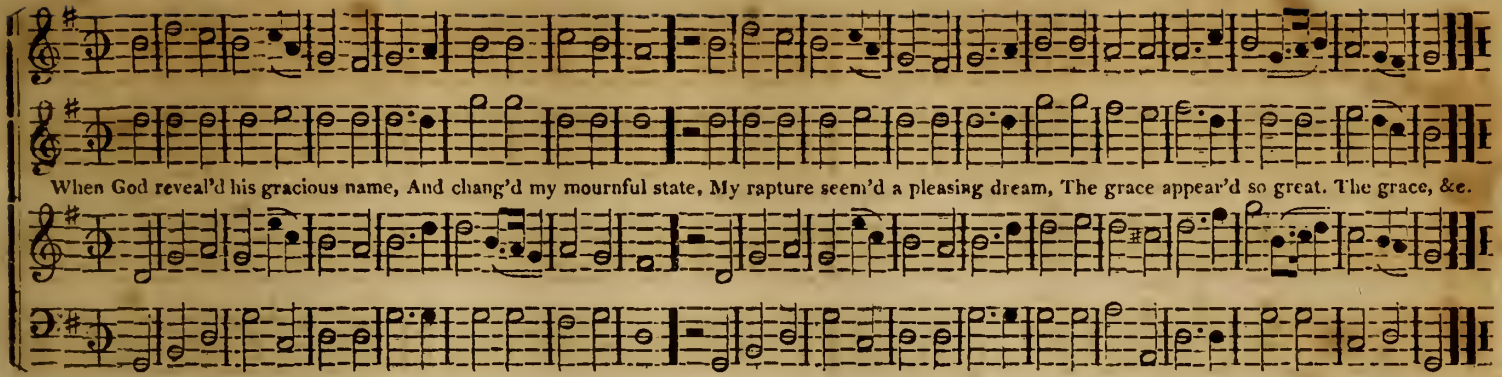
Loud. Soft. Loud.

Sal - vation's born to - day. News, &c. Sal - va - tion, &c.

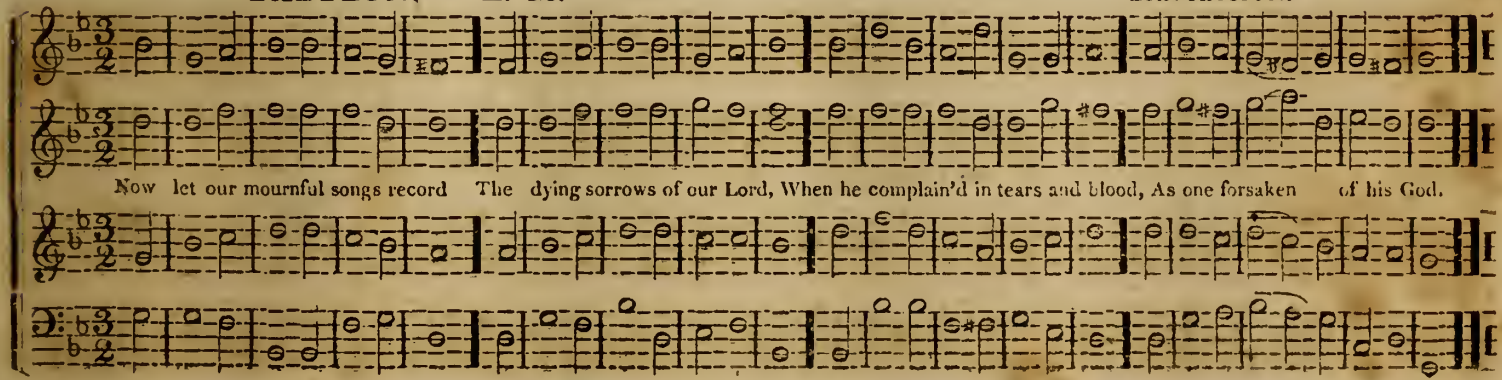

Behold the glories of the Lamb, Amid his Father's throne, Prepare new honors
for his name, And songs be - fore un - known. And songs be - fore un - known.

EMBDEN. C. M.

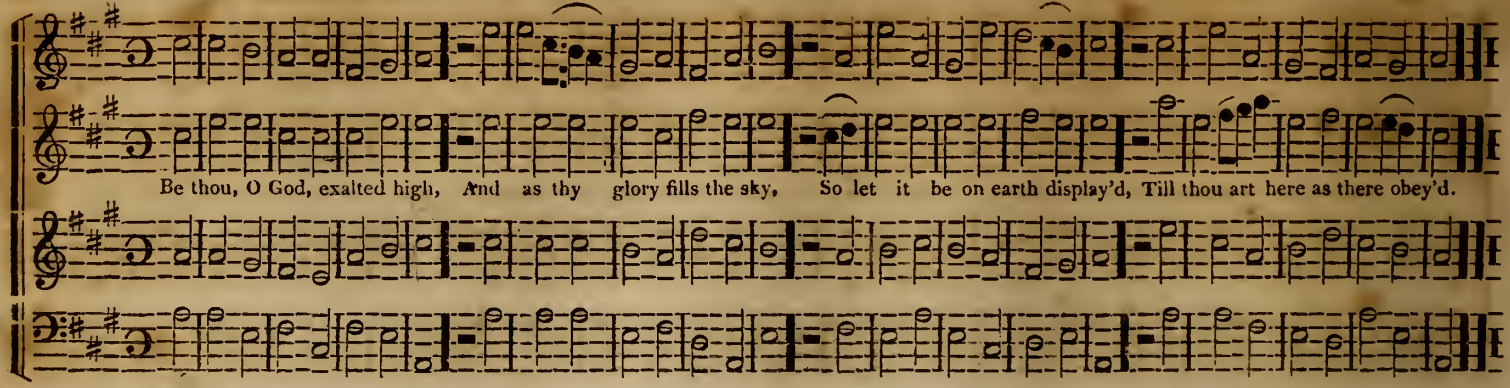

Soft.
As pants the hart for cooling streams, When heated in the chase; So longs my soul, O
Loud.
God, for thee, And thy re - fresh - ing grace. And thy, &c.



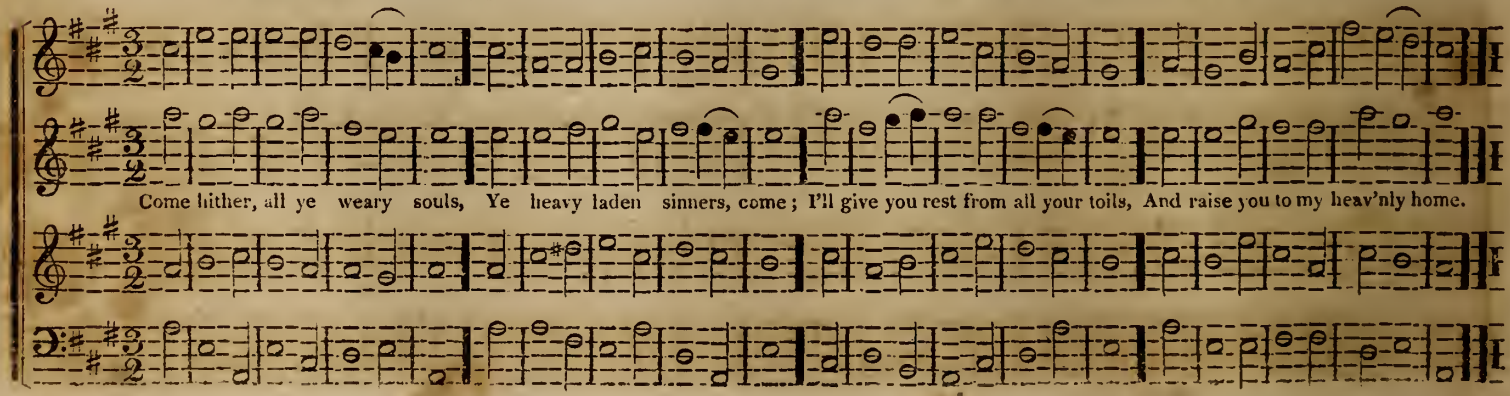
BABYLON. L. M. Ravenscroft.

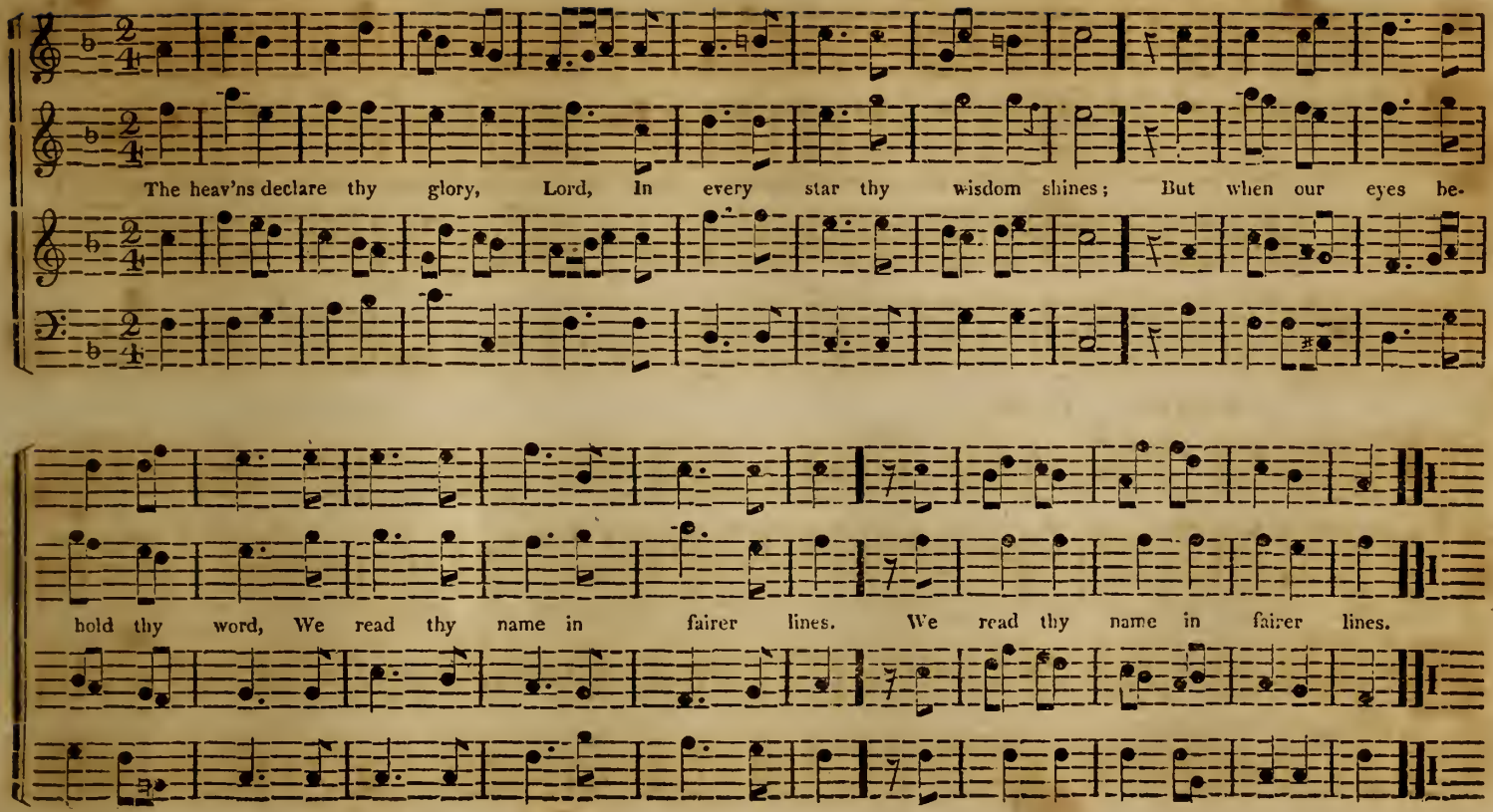


OLD HUNDRED. L. M.



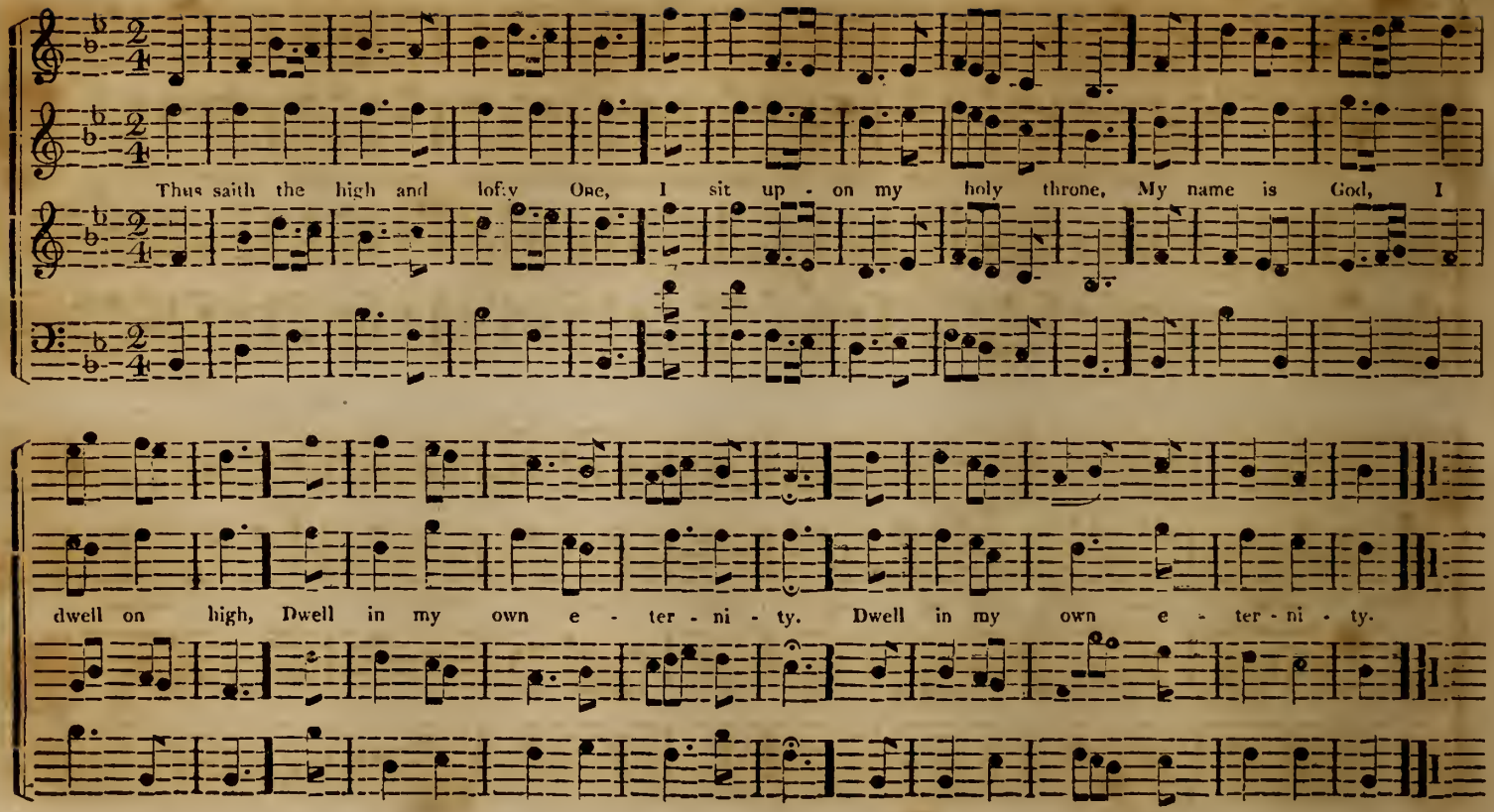
BATH. L. M.

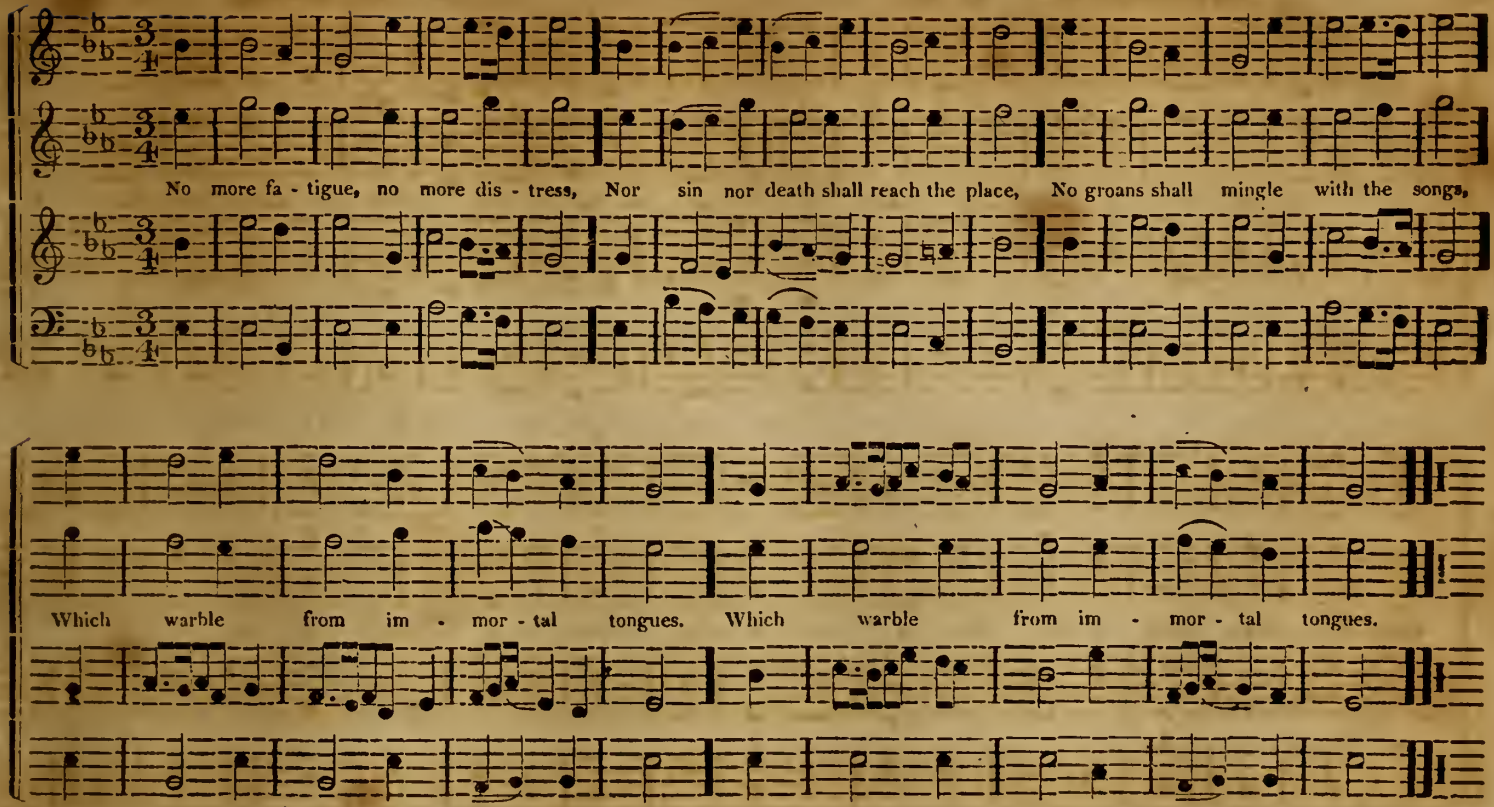



The heav'ns declare thy glory, Lord, In every star thy wisdom shines; But when our eyes be-
hold thy word, We read thy name in fairer lines. We read thy name in fairer lines.

NANTWICH. L. M.

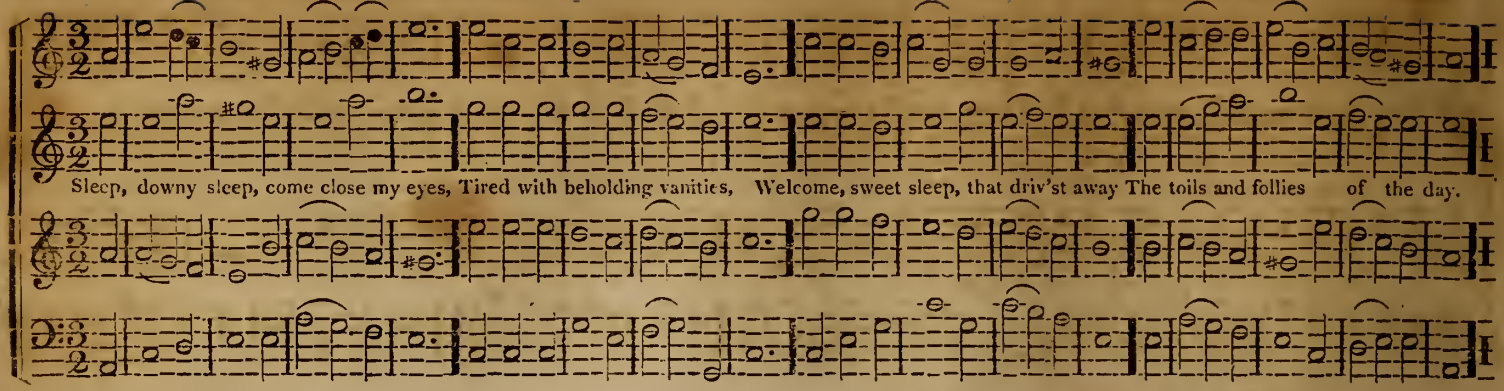
Dr. Madan.




No more fa - tigue, no more dis - tress, Nor sin nor death shall reach the place, No groans shall mingle with the songs,
Which warble from im - mor - tal tongues. Which warble from im - mor - tal tongues.

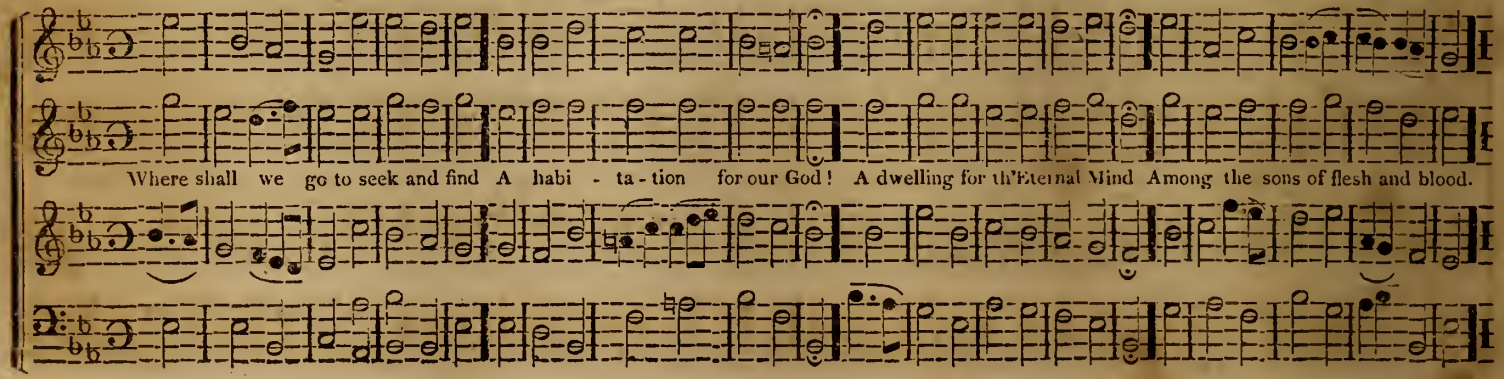
EVENING HYMN. L. M.

Clark.



KENT. L. M.

Dr. Green.



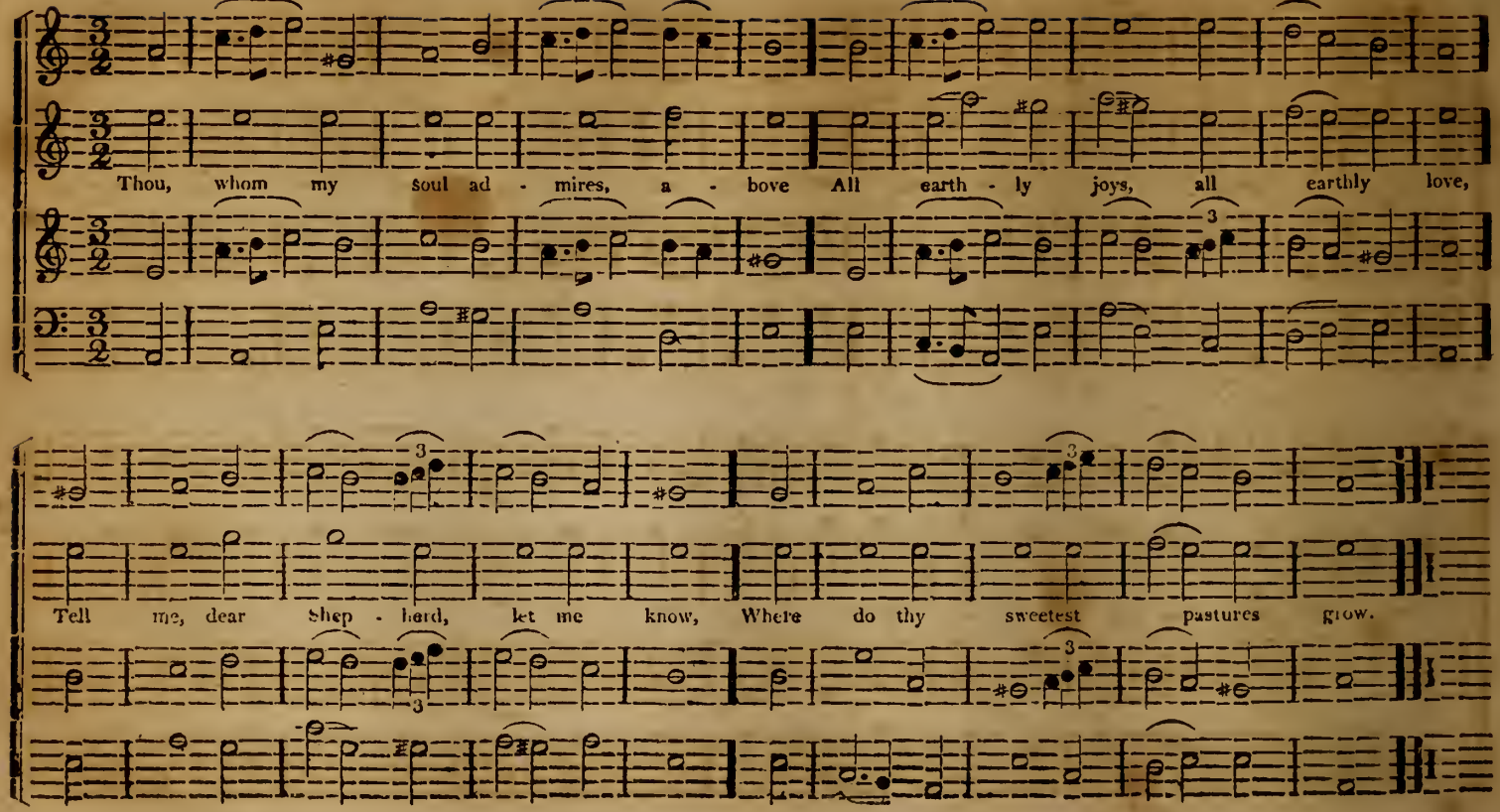
LUTON. L. M. Burder.

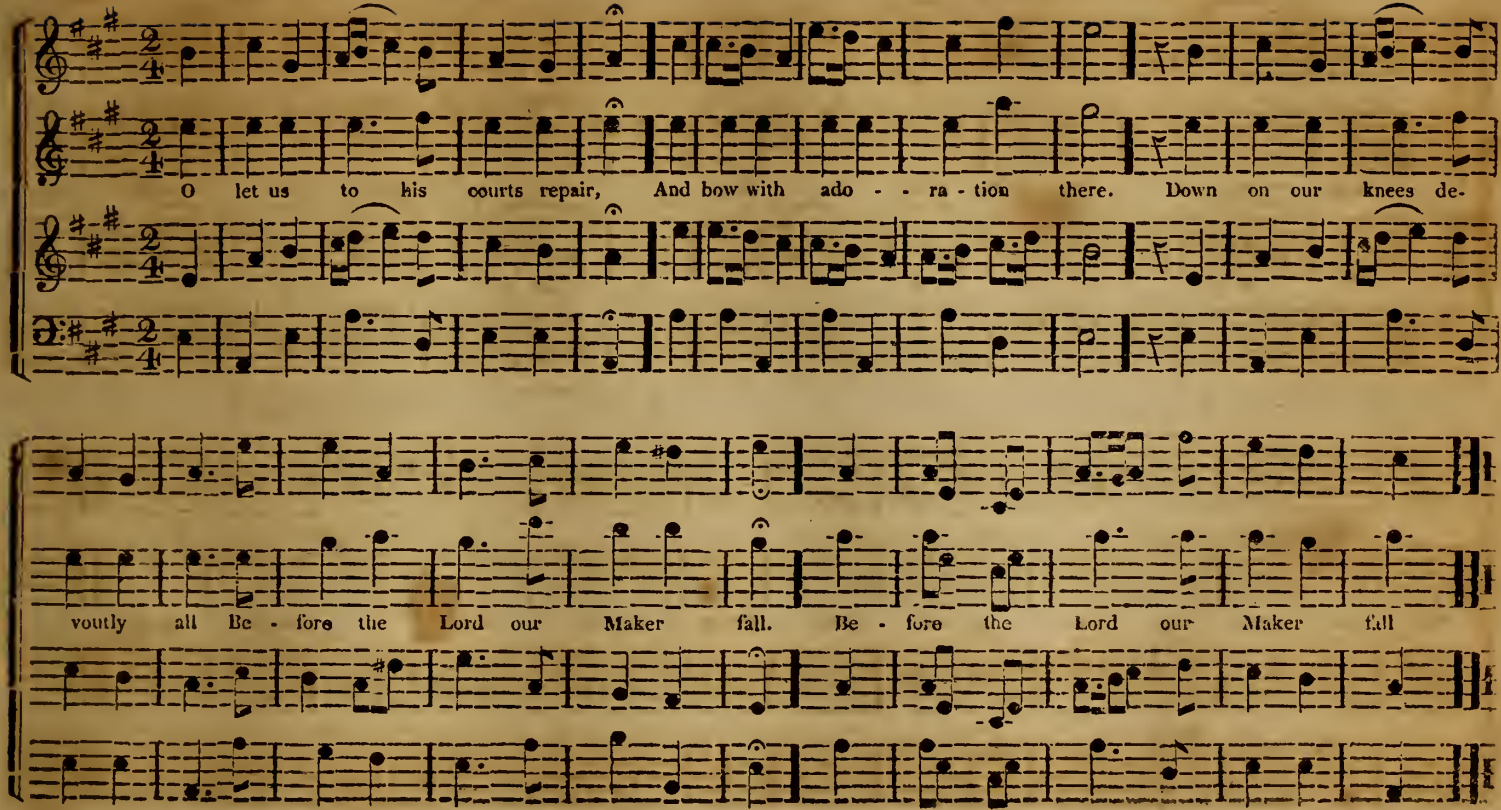
With all my powers of heart and tongue, I'll praise my Maker in my song: Angels shall hear the notes I raise, Approve the song, and join the praise.

WINCHESTER. L. M. Dr. Croft.

Life is the time to serve the Lord, The time t'insure the great reward; And while the lamp holds out to burn, The vilest sinner may return.

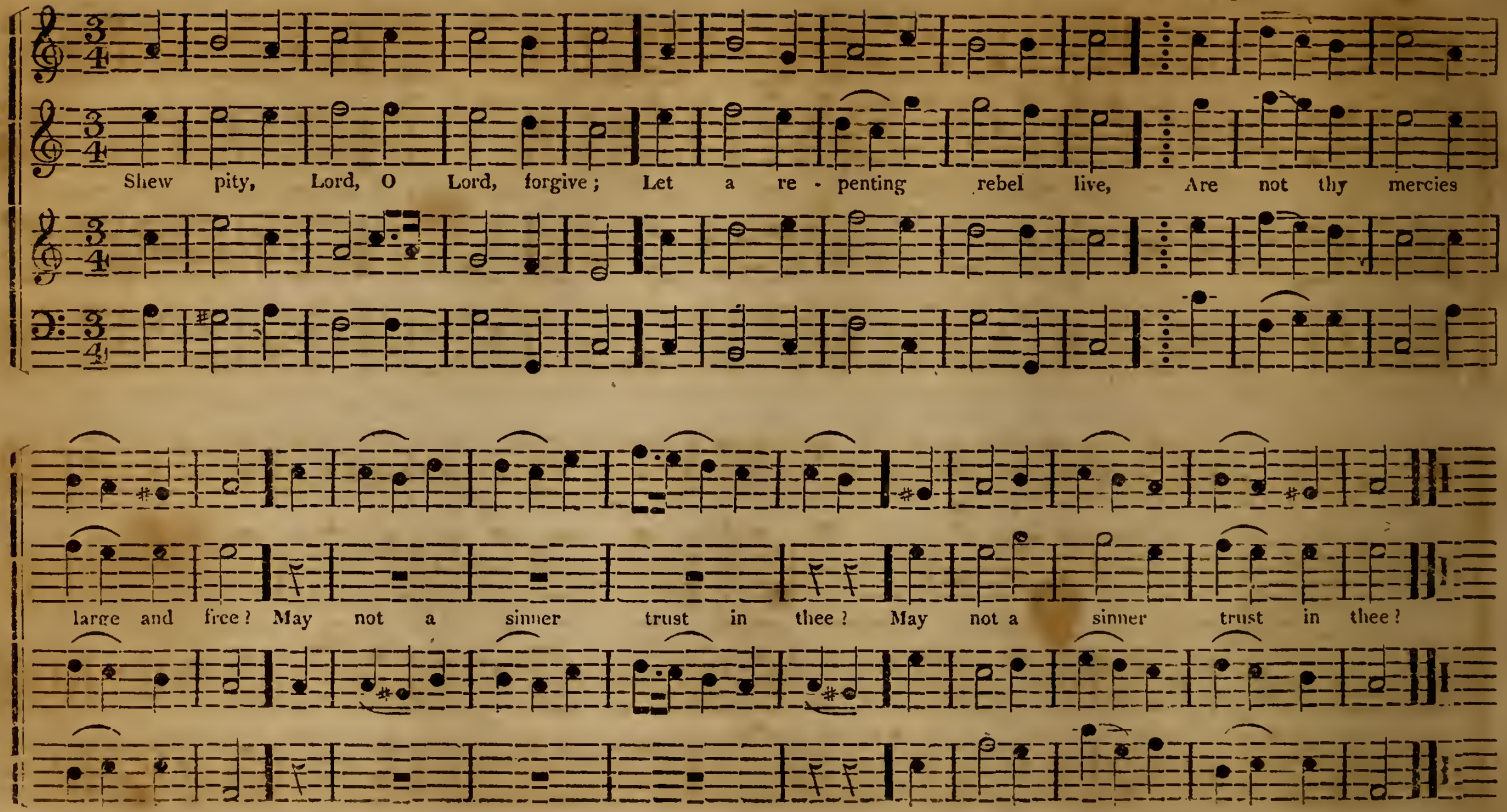
ARMLEY. L. M.

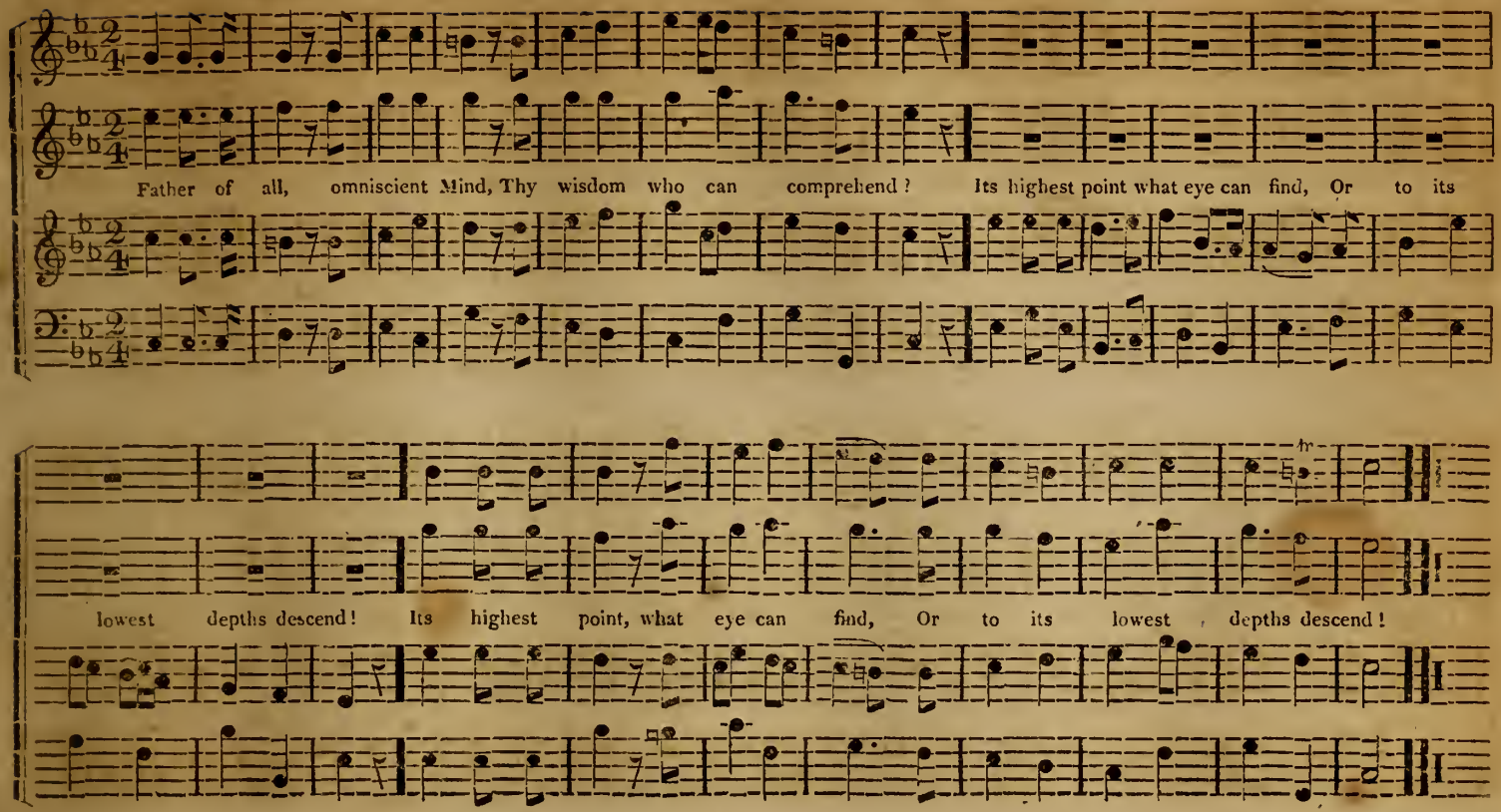

Thou, whom my soul ad - mires, a - bove All earth - ly joys, all earthly love,
Tell me, dear Shep - herd, let me know, Where do thy sweetest pastures grow.

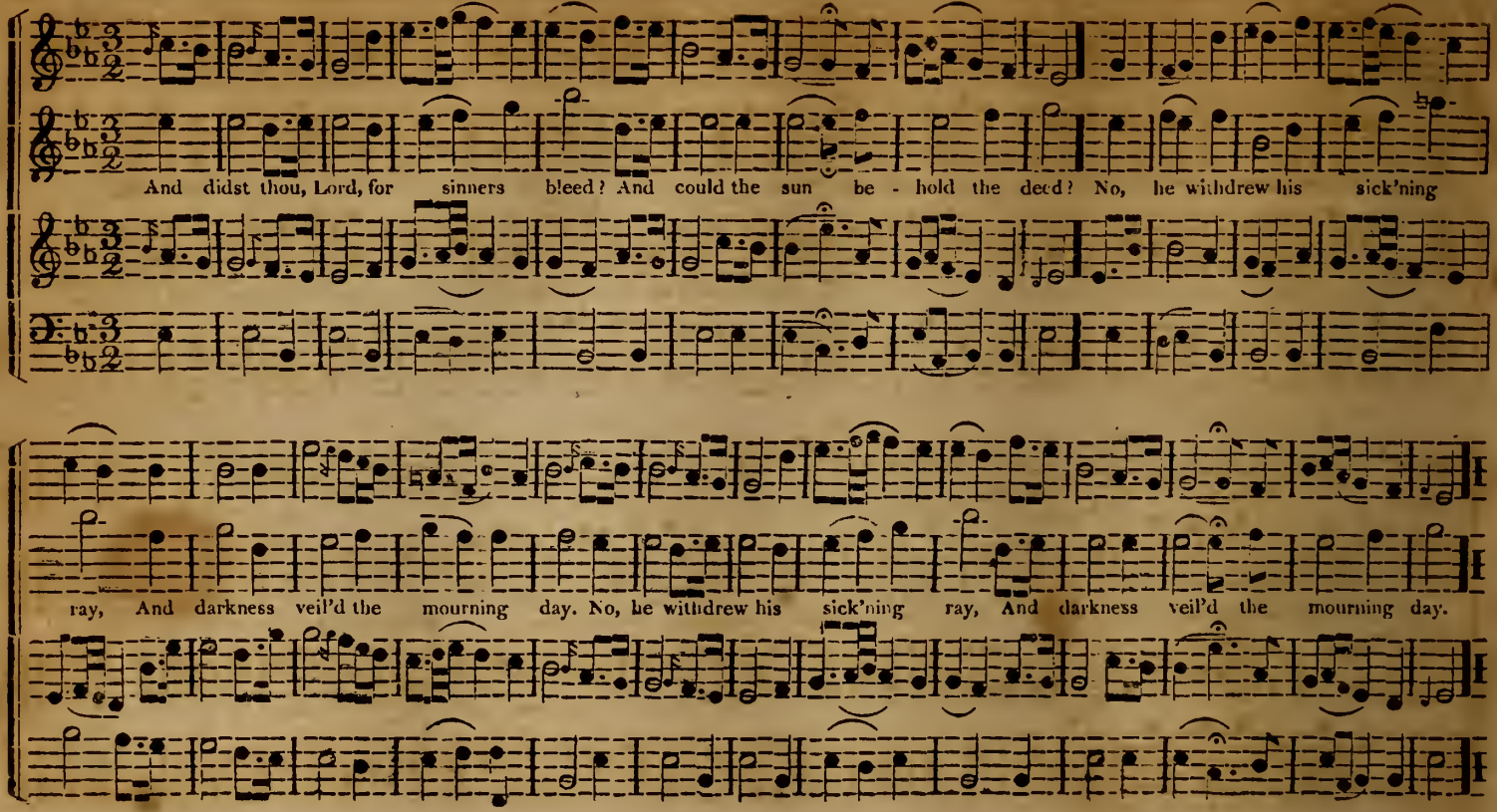

O let us to his courts repair, And bow with ado - - ra - tion there. Down on our knees de-
voutly all Be - fore the Lord our Maker fall. Be - fore the Lord our Maker fall

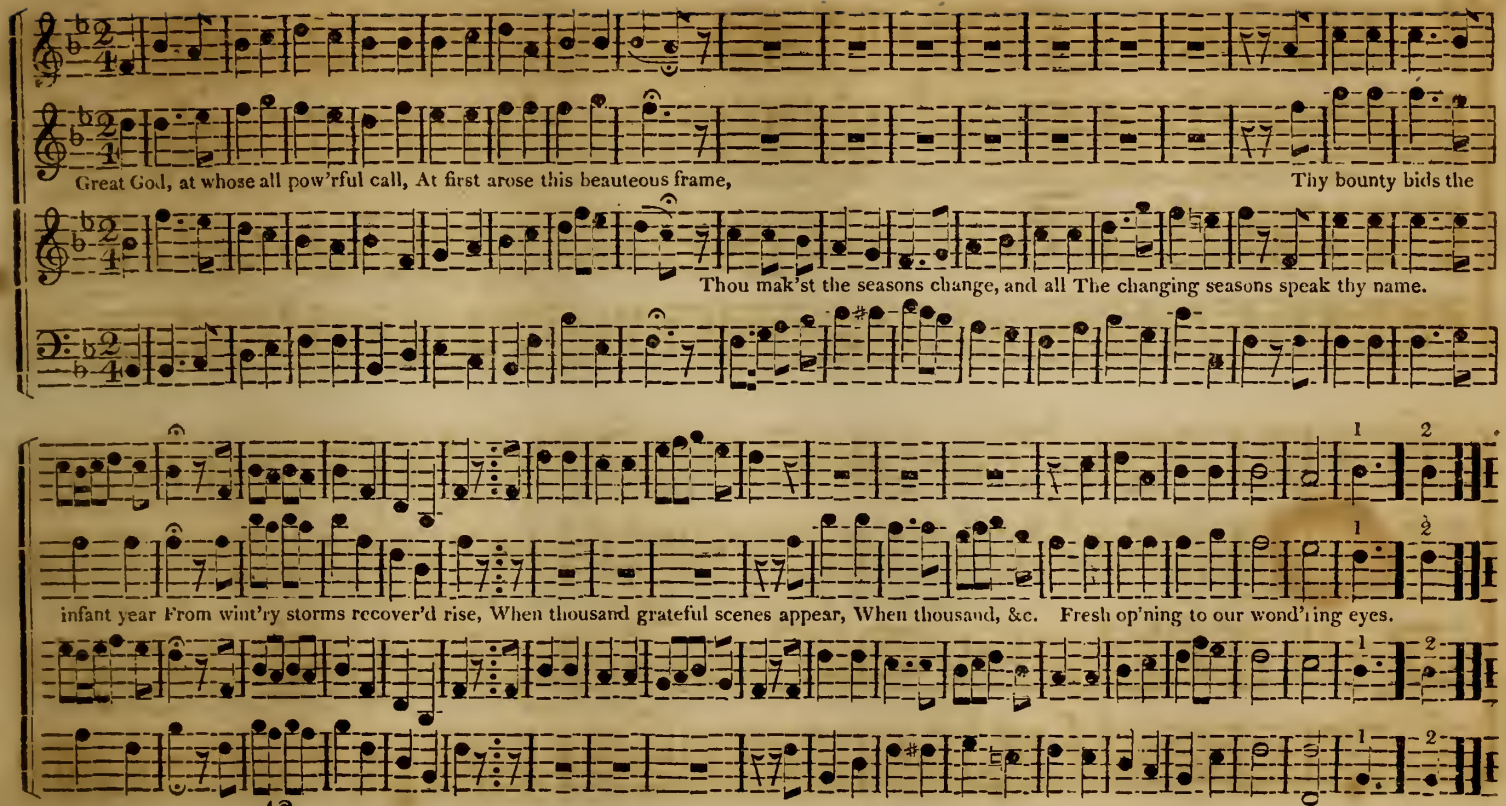
BATHFORD. L. M.

Milgrove.

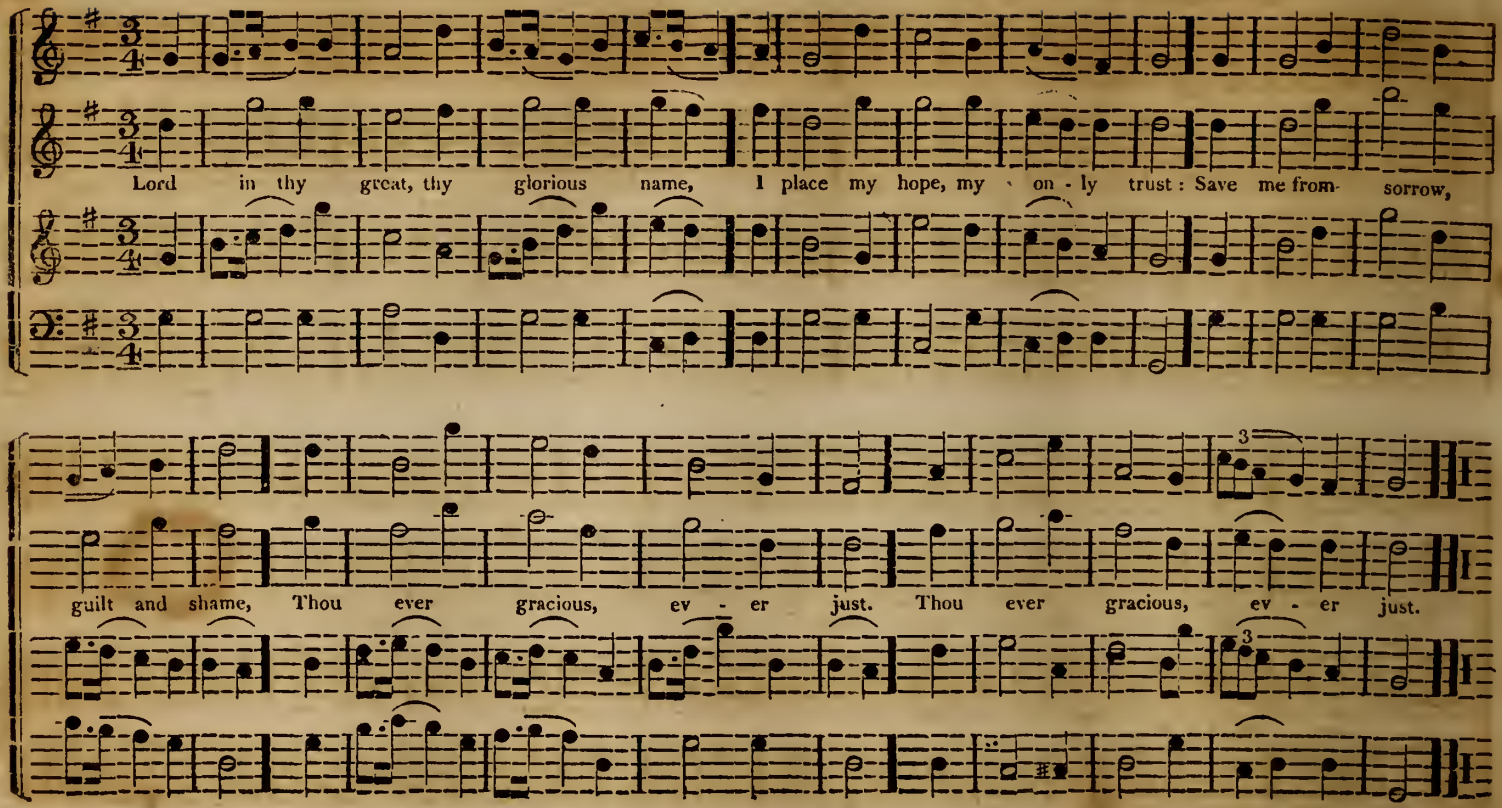


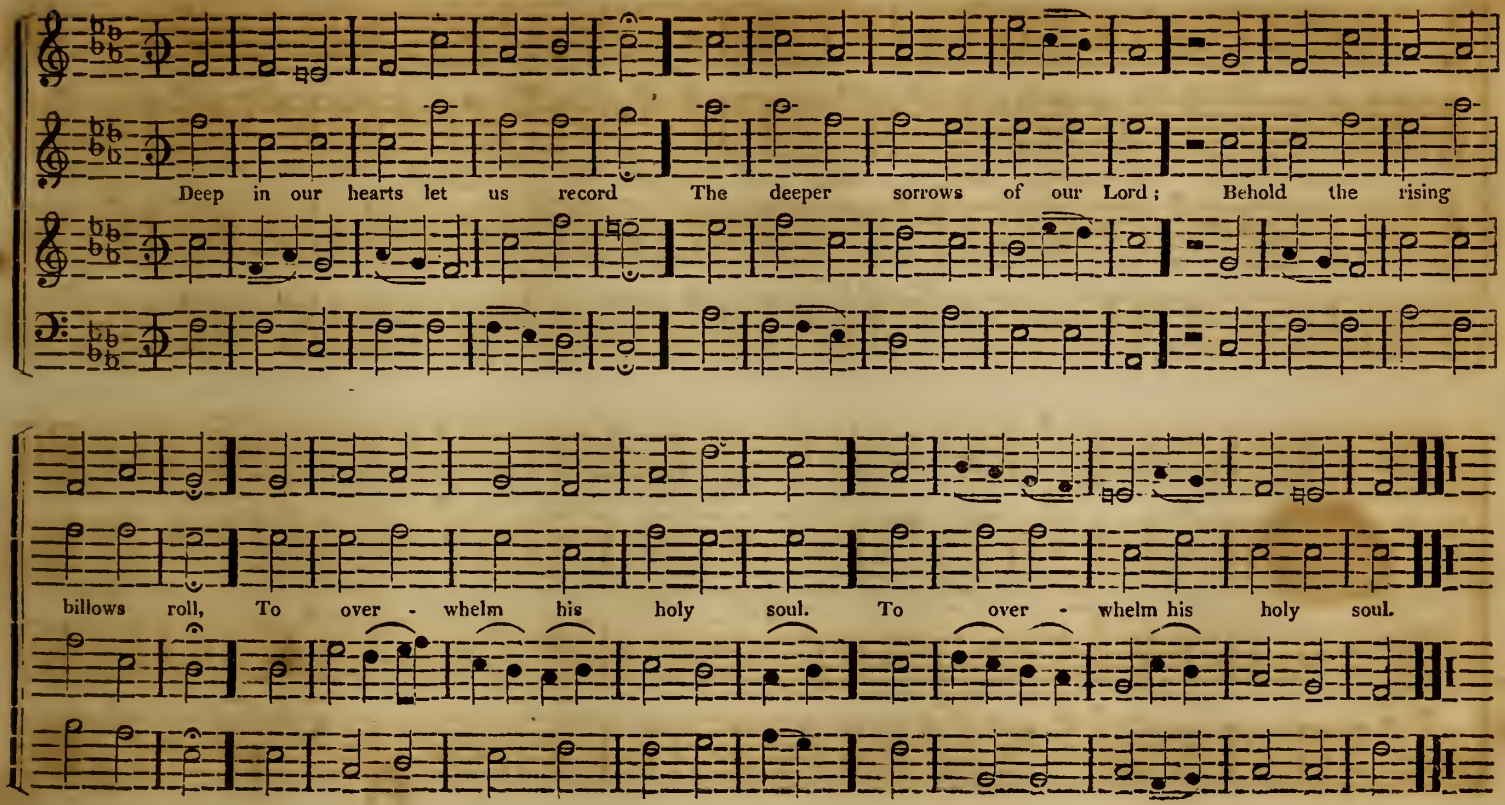

Father of all, omniscient Mind, Thy wisdom who can comprehend? Its highest point what eye can find, Or to its
lowest depths descend! Its highest point, what eye can find, Or to its lowest depths descend!


And didst thou, Lord, for sinners bleed? And could the sun be - hold the deed? No, he withdrew his sick'ning
ray, And darkness veil'd the mourning day. No, he withdrew his sick'ning ray, And darkness veil'd the mourning day.


Great God, at whose all pow'rful call, At first arose this beauteous frame,
Thy bounty bids the
Thou mak'st the seasons change, and all The changing seasons speak thy name.
infant year From wint'ry storms recover'd rise, When thousand grateful scenes appear, When thousand, &c.
Fresh op'ning to our wond'ring eyes.

CASTLE-STREET. L. M.



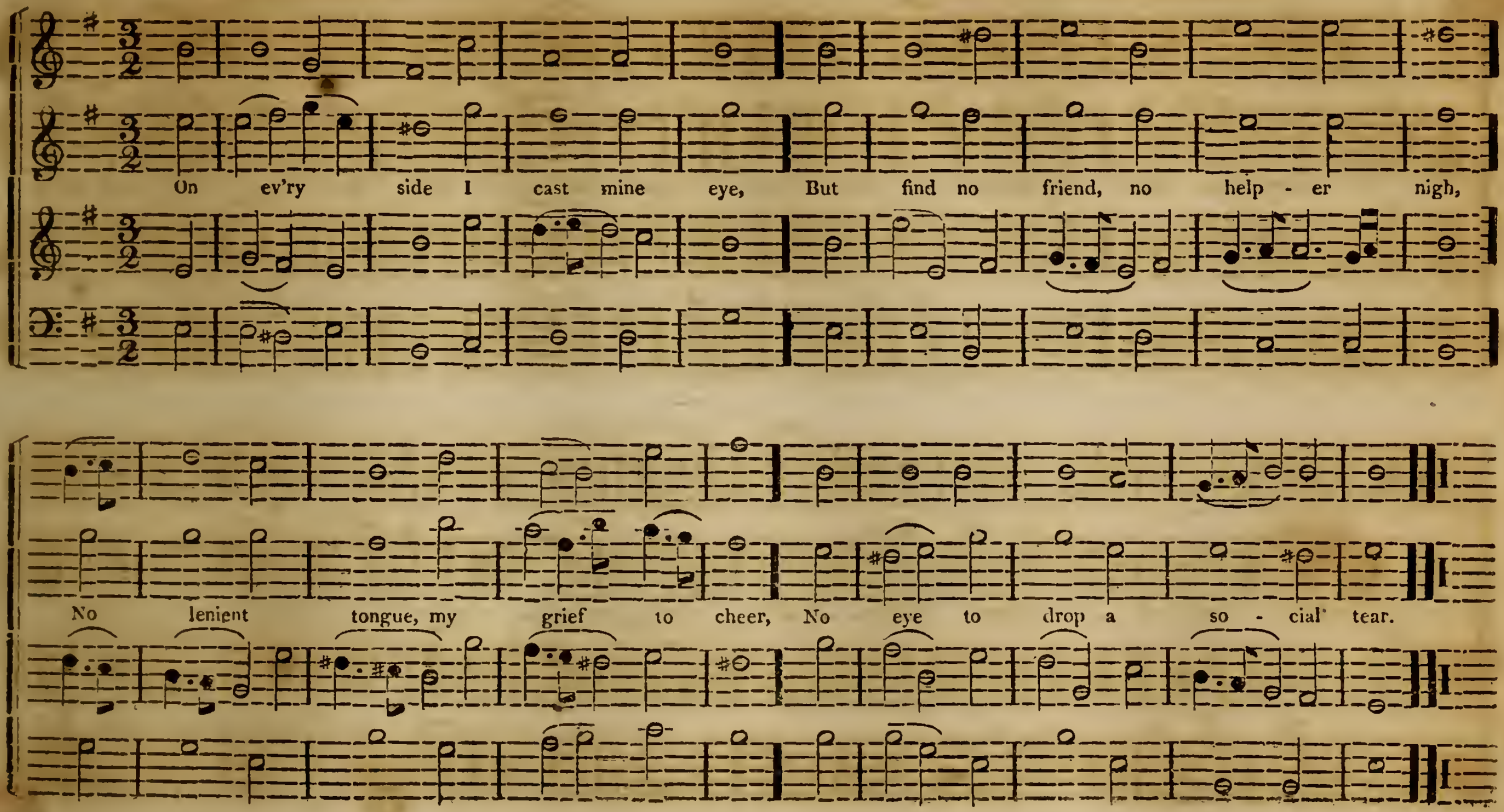

Deep in our hearts let us record The deeper sorrows of our Lord; Behold the rising
billows roll, To over - whelm his holy soul. To over - whelm his holy soul.

GOULDBOURN. L. M.

T. Walker.

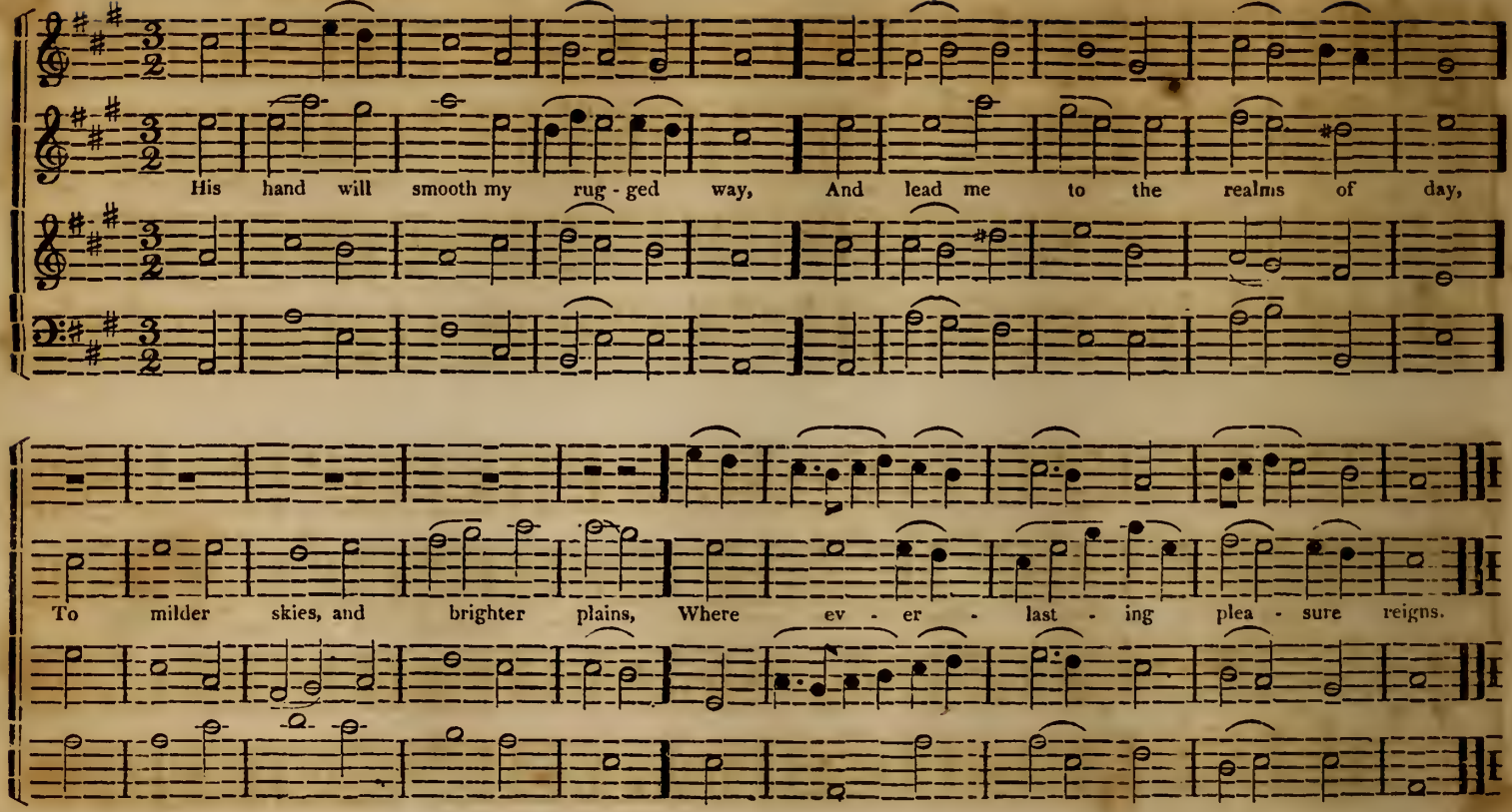
I send the joys of earth away, Away, ye tempters of the mind, False as the smooth de-

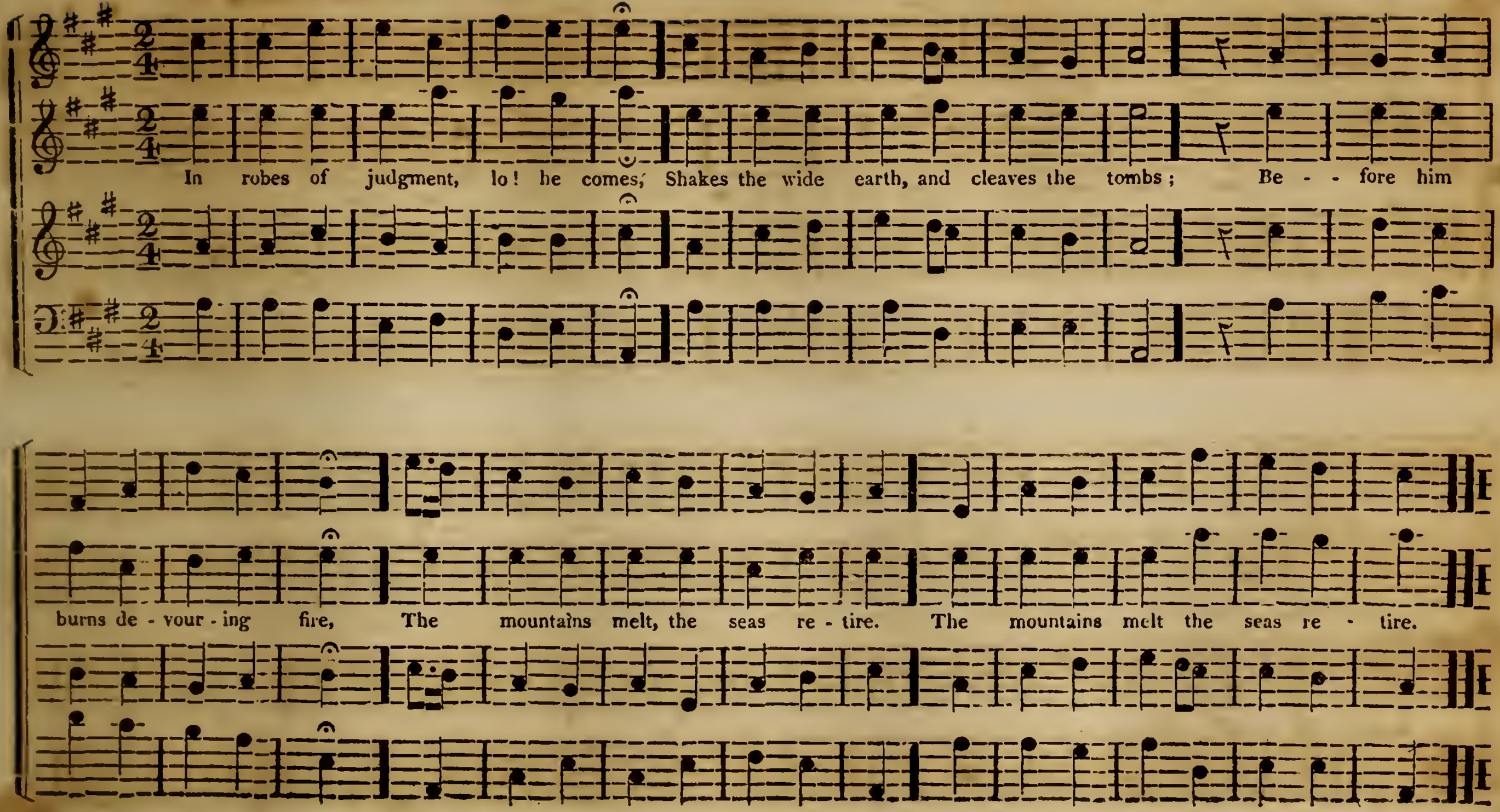
ceit - ful sea, And empty as the whistling wind. And empty as the whistling wind.

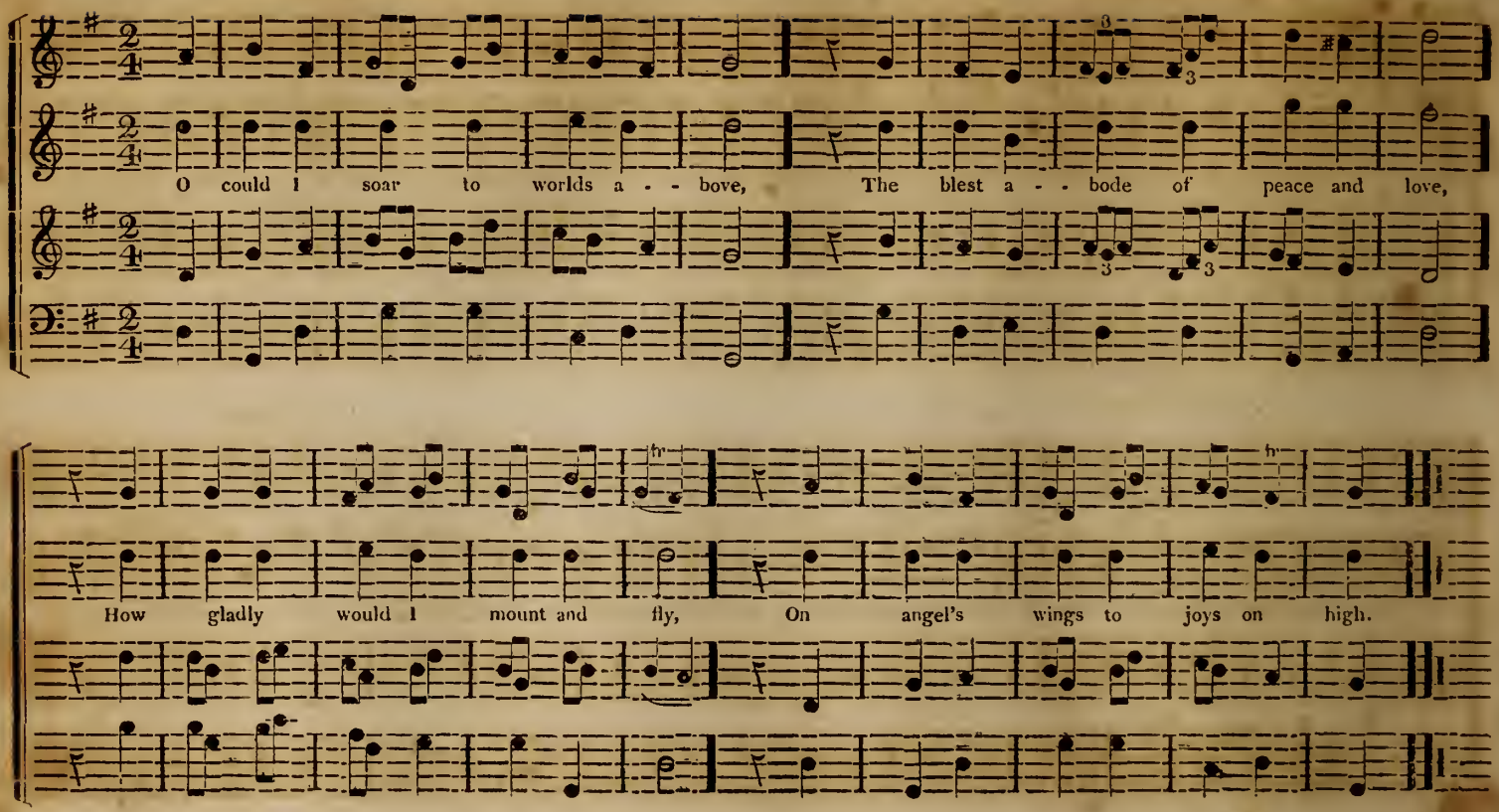

On ev'ry side I cast mine eye, But find no friend, no help - er nigh,
No lenient tongue, my grief to cheer, No eye to drop a so - cial tear.

St. PETER. L. M.

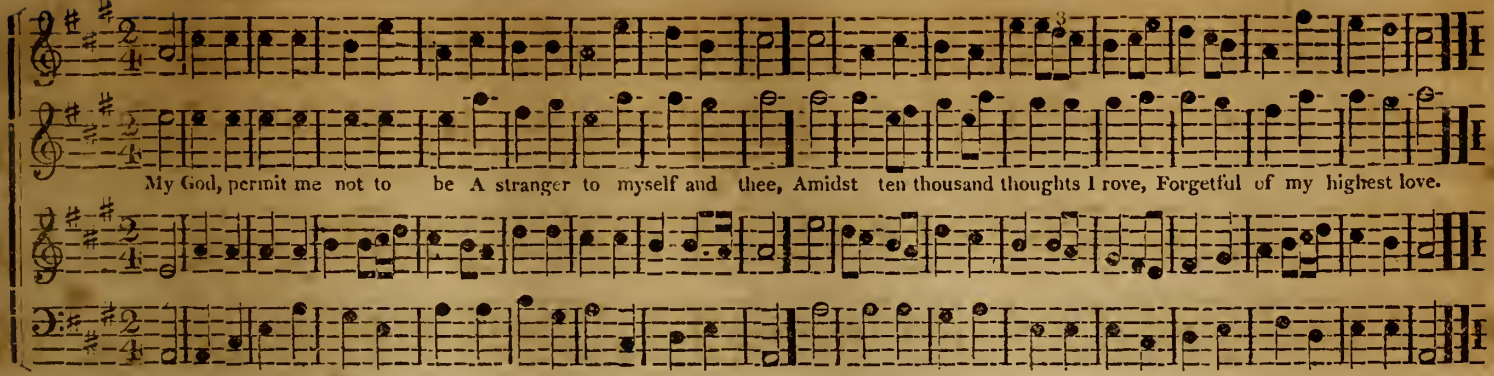
Harwood.



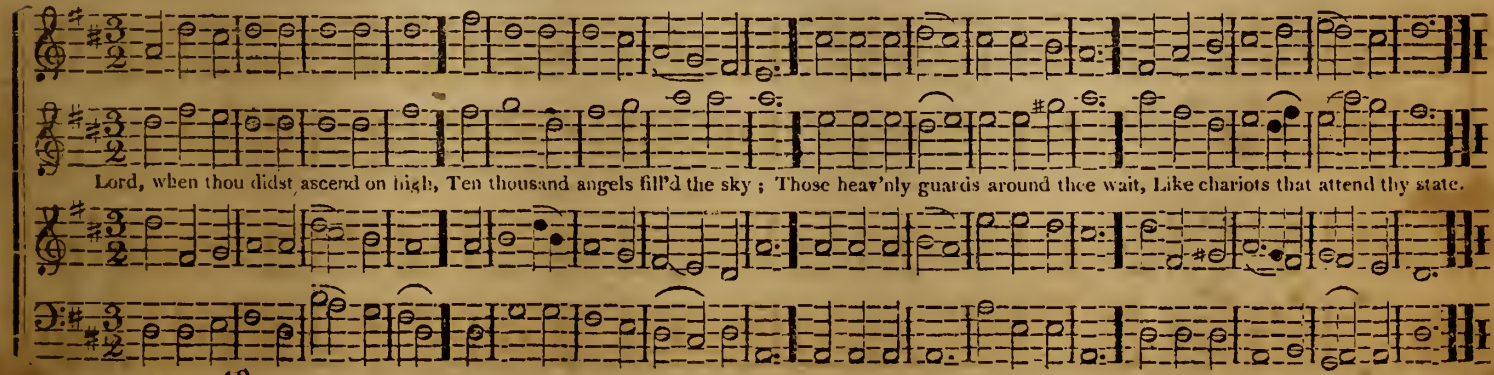

In robes of judgment, lo! he comes, Shakes the wide earth, and cleaves the tombs; Be - - fore him
burns de - vour - ing fire, The mountains melt, the seas re - tire. The mountains melt the seas re - tire.


O could I soar to worlds a - - bove, The blest a - - bode of peace and love,
How gladly would I mount and fly, On angel's wings to joys on high.

MAGDALEN. L. M. Tallis.



BLENDON. L. M. Giardini.



LEEDS. L. M. Dr. Madan.

Great God whose universal sway The known and unknown worlds obey, Extend the kingdom of thy Son, Till every land his laws shall own.

PUTNEY. L. M.

Spare us, O Lord, aloud we pray, Nor let our sun go down at noon, Thy years are one eternal day, And must thy children die so soon!

ANTWORTH. L. M.

No bleeding bird, nor bleeding beast, Nor hyssop branch, nor sprinkling priest, Nor running brook, nor flood nor sea, Can wash the dismal stain away.

WINCHELSEA. L. M.

Prelleur.

Incumbent on the bending sky, The Lord descended from on high, And bade the darkness of the pole, Beneath his feet tremendous roll.

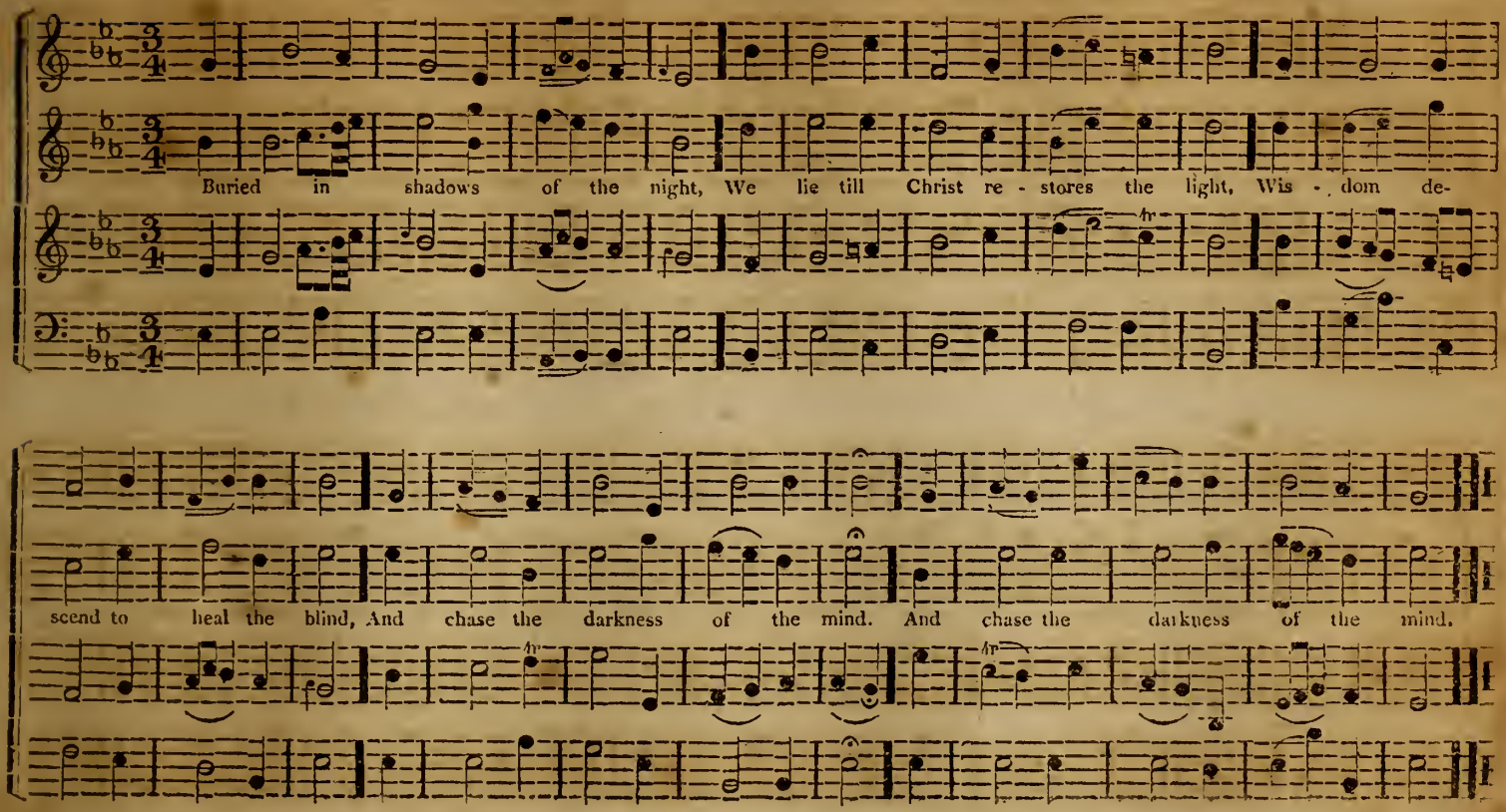
HERALD. L. M.

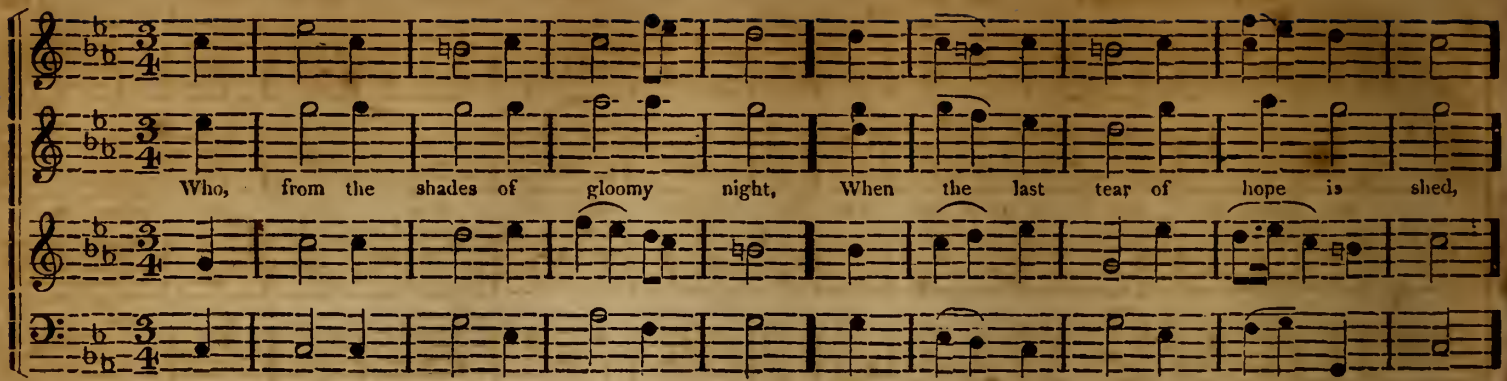
Dr. Madan.

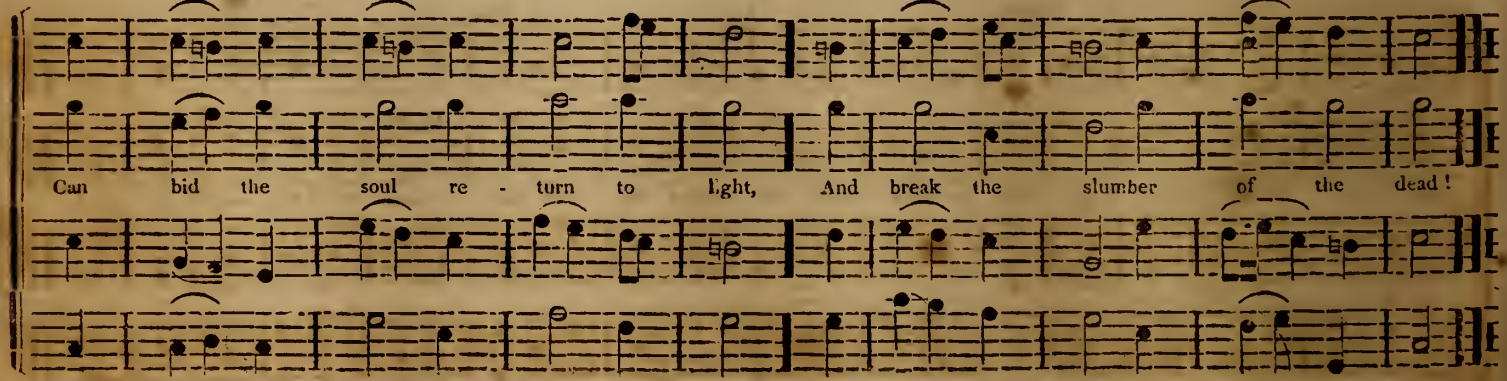
He comes, he comes, the judge se - vere; The seventh trumpet speaks him near; His lightnings flash, his

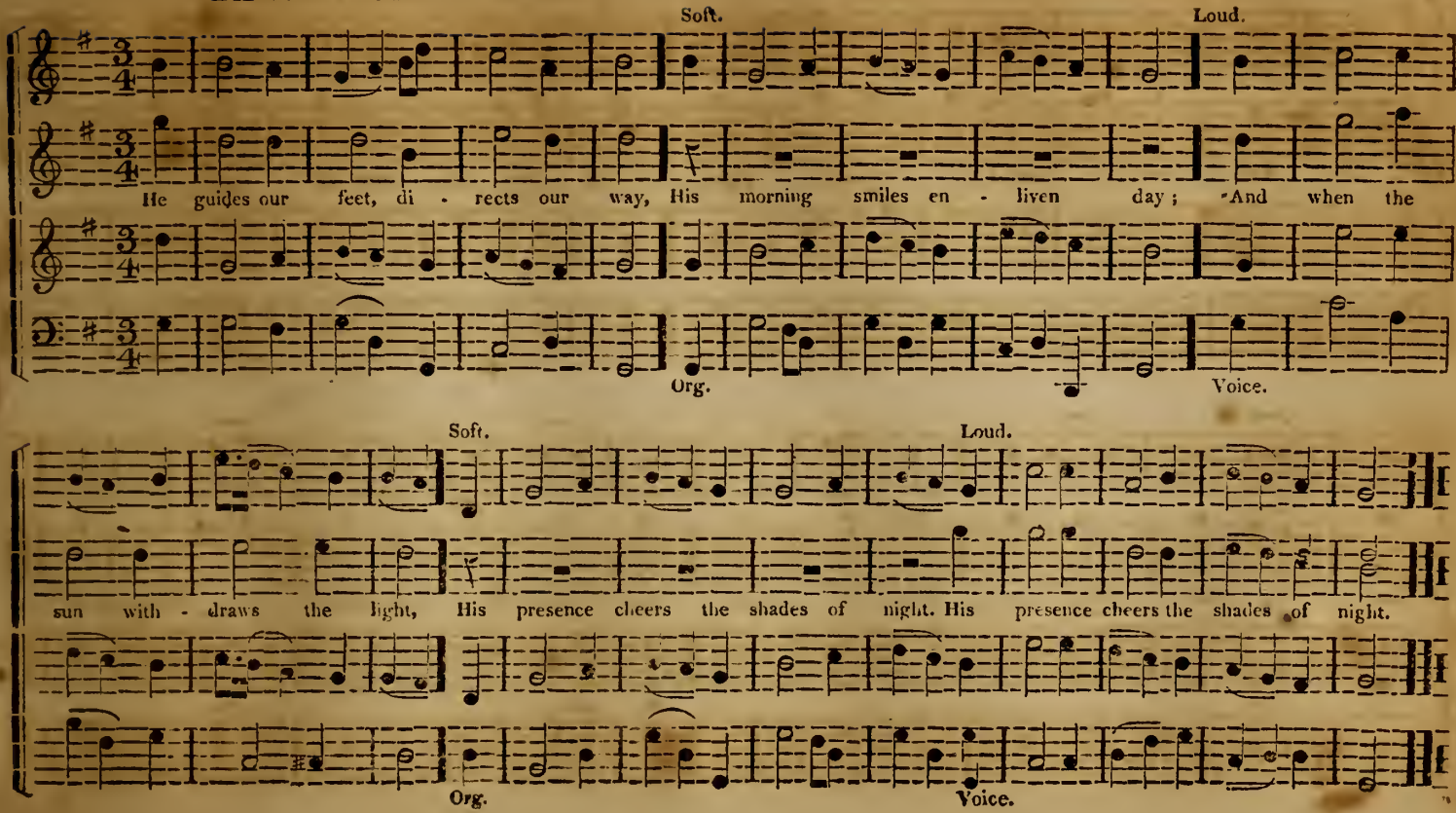
Pia. For.

thunders roll, He's welcome to the faithful soul. He's welcome to the faithful soul.


Buried in shadows of the night, We lie till Christ re - stores the light, Wis - dom de-
scend to heal the blind, And chase the darkness of the mind. And chase the darkness of the mind.


Who, from the shades of gloomy night, When the last tear of hope is shed,


Can bid the soul re - turn to light, And break the slumber of the dead!


Soft.
Loud.
He guides our feet, di - rects our way, His morning smiles en - liven day; And when the
Org.
Voice.
Soft.
Loud.
sun with - draws the light, His presence cheers the shades of night. His presence cheers the shades of night.
Org.
Voice.

PALEY. L. M.

Soft.

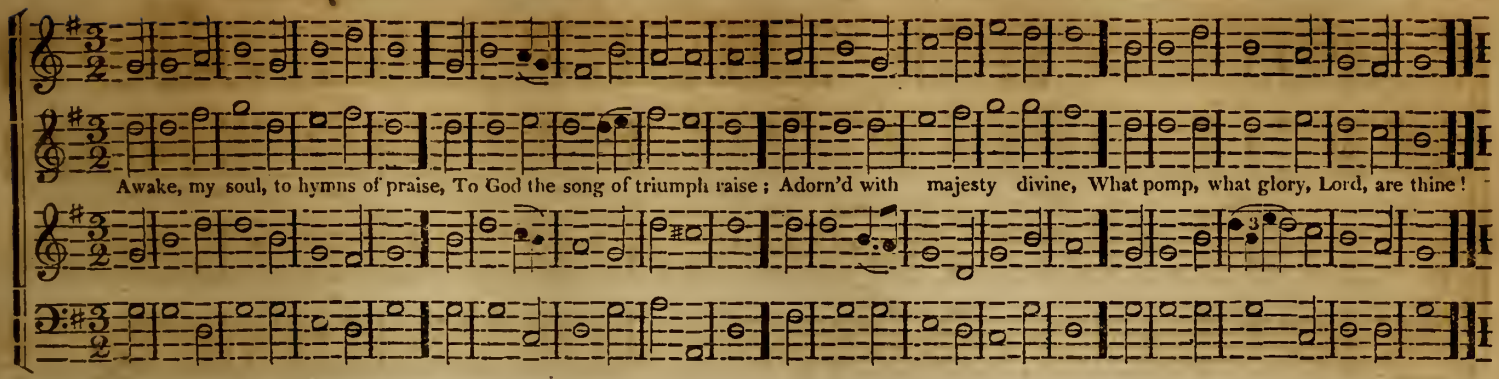
Thou, whom my soul ad - mires a - bove All earthly joys, all earthly love, Tell me, my

Loud.

Shepherd, let me know, Where do thy sweetest pas - tures grow. Where do thy sweetest pastures grow.

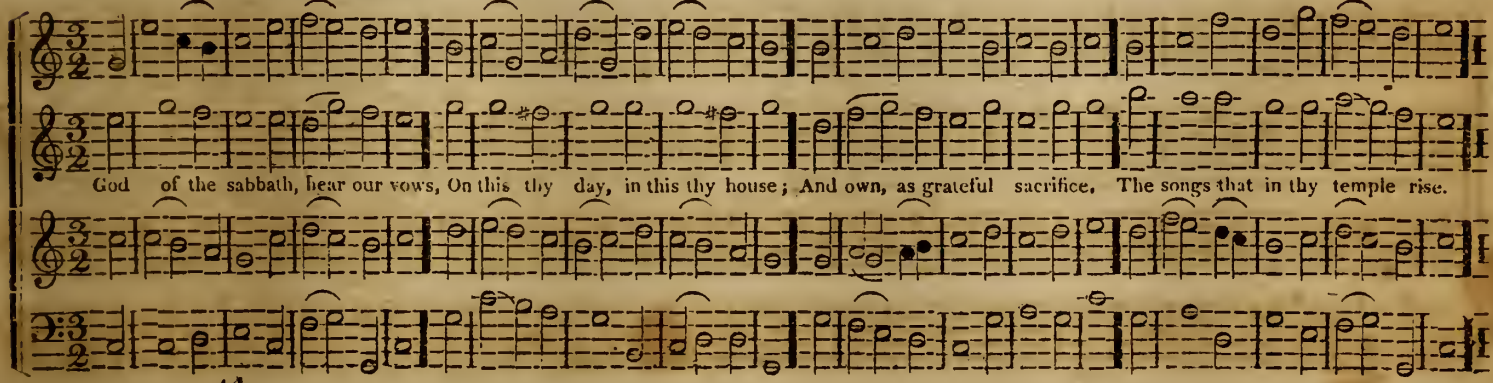
Org. Voice.

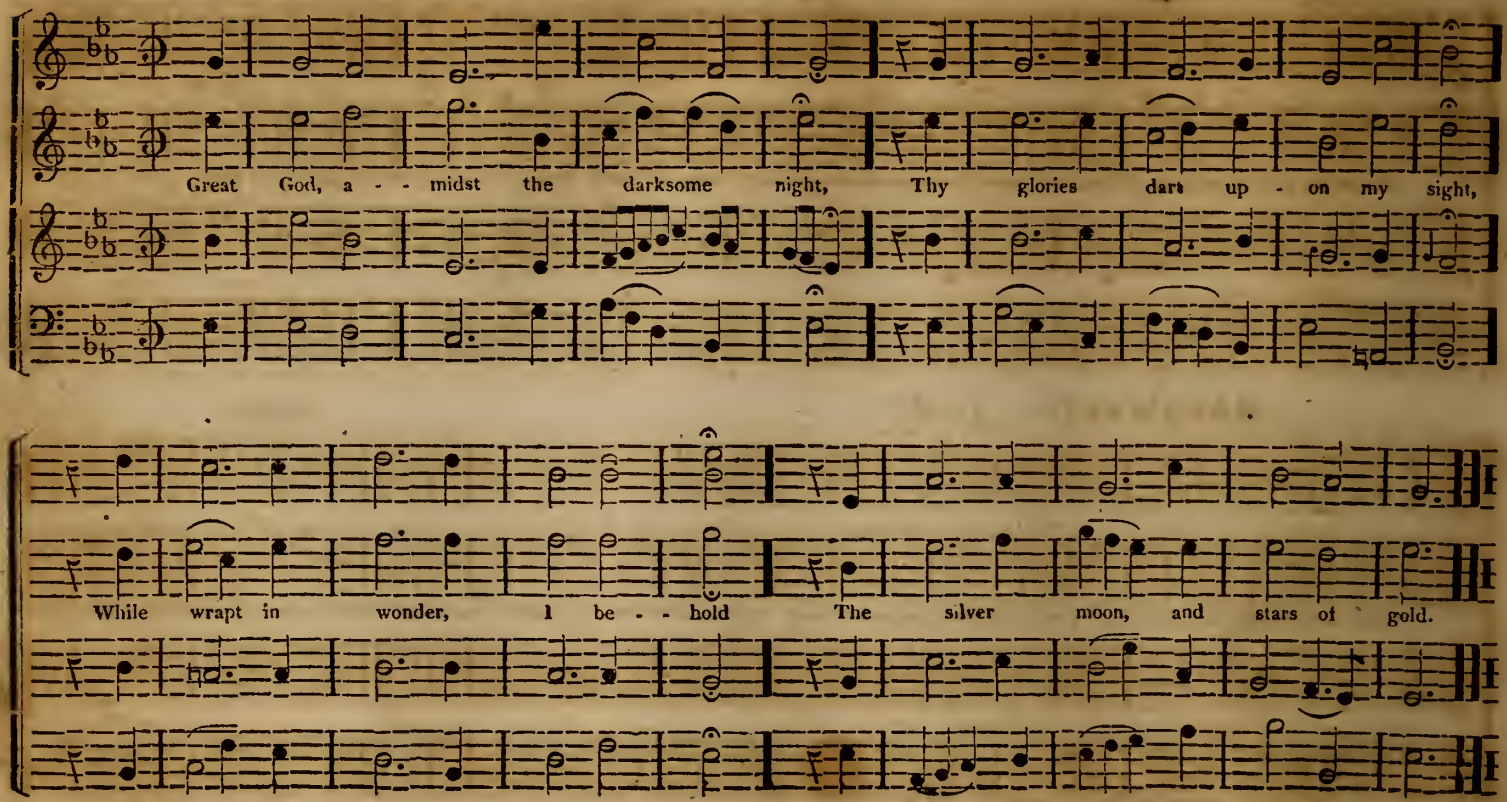
PILESGROVE. L. M.



ALL SAINTS. L. M.

Knapp.



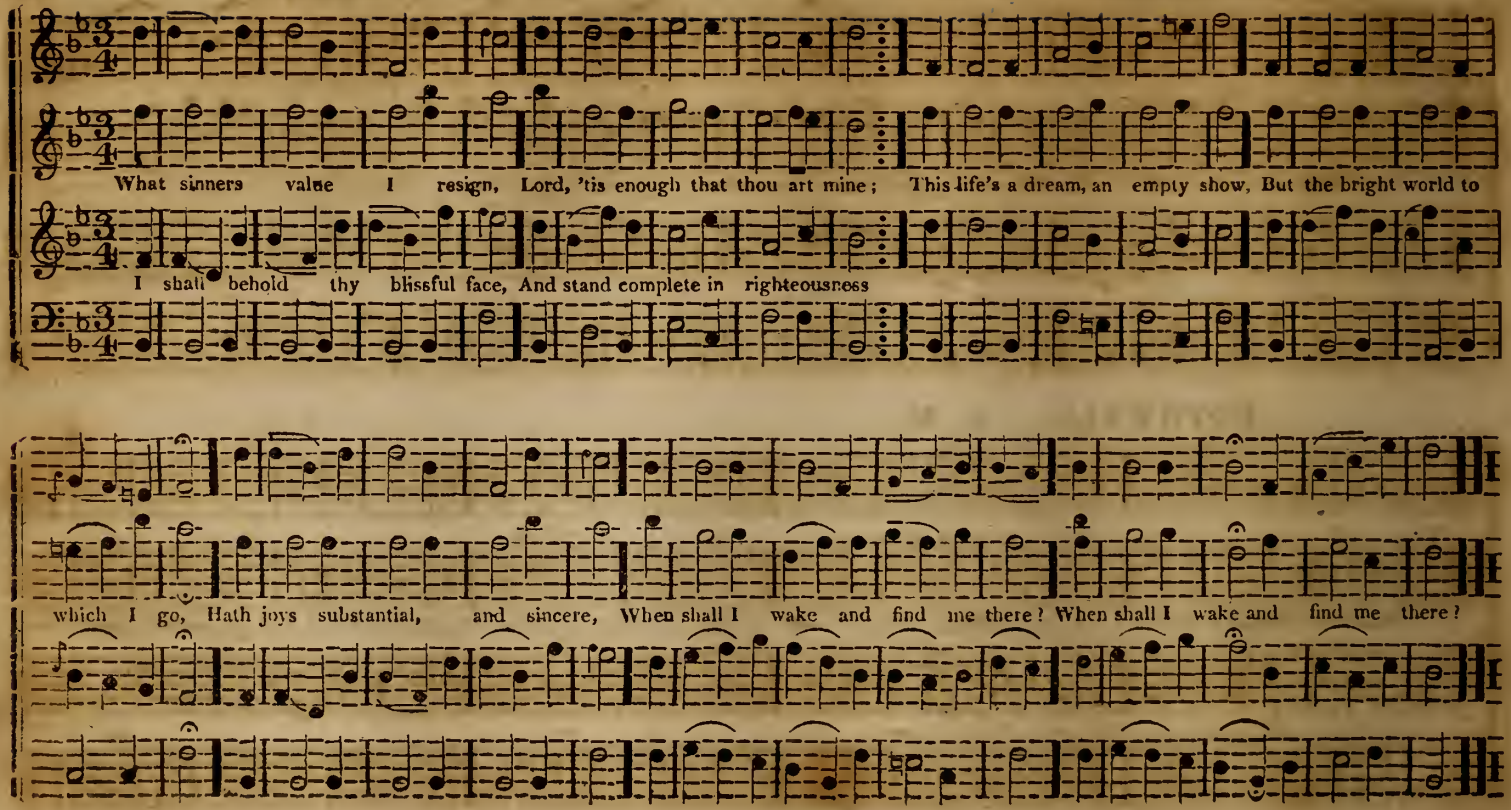

Great God, a - - midst the darksome night, Thy glories dart up - on my sight,
While wrapt in wonder, I be - - hold The silver moon, and stars of gold.

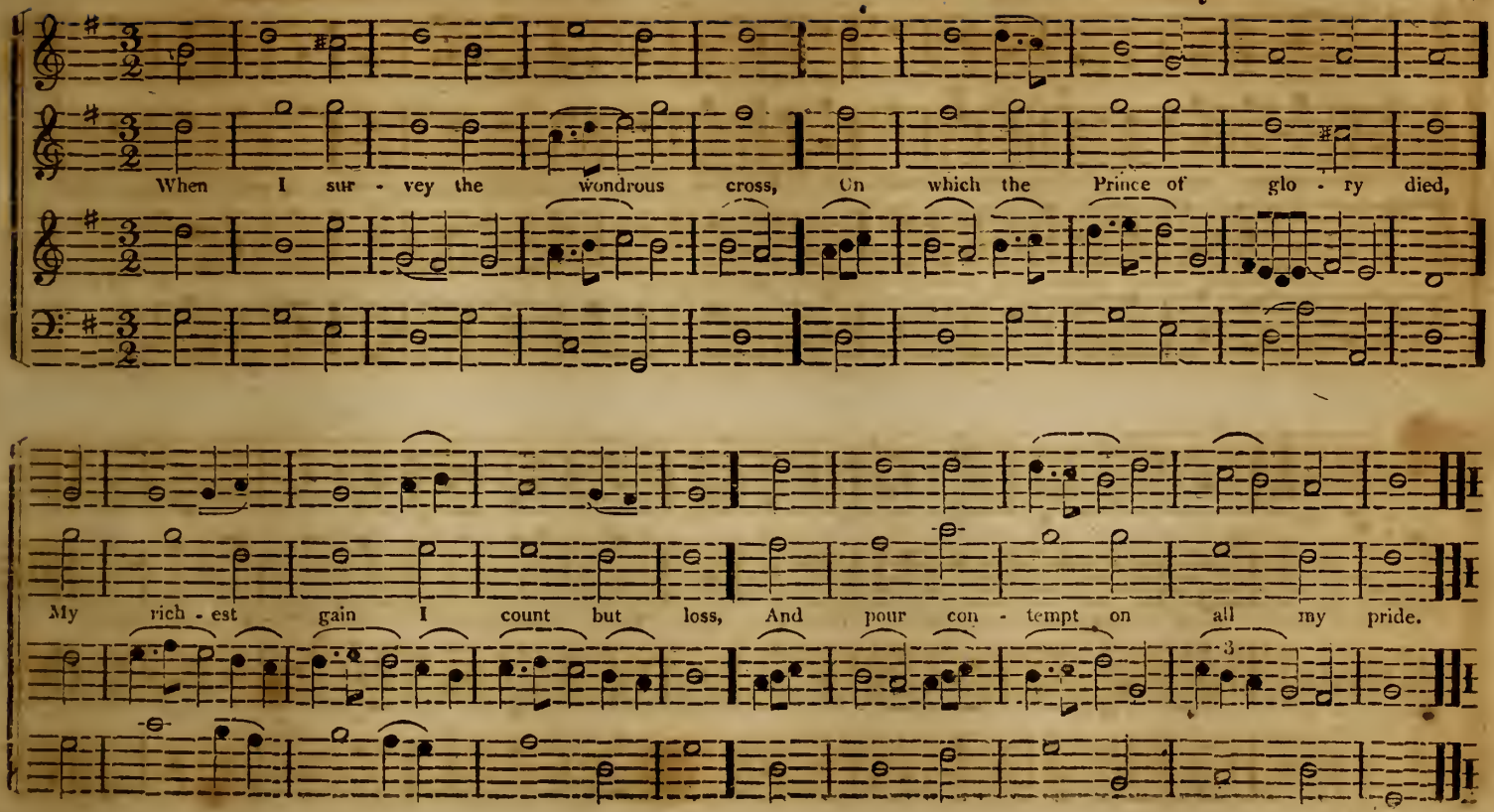
St. GEORGE. L. M.

God of my life, through all its days, My grateful tongue shall sound thy praise, The song shall wake with dawning light, And warble to the silent night.

ROTHWELL. L. M.

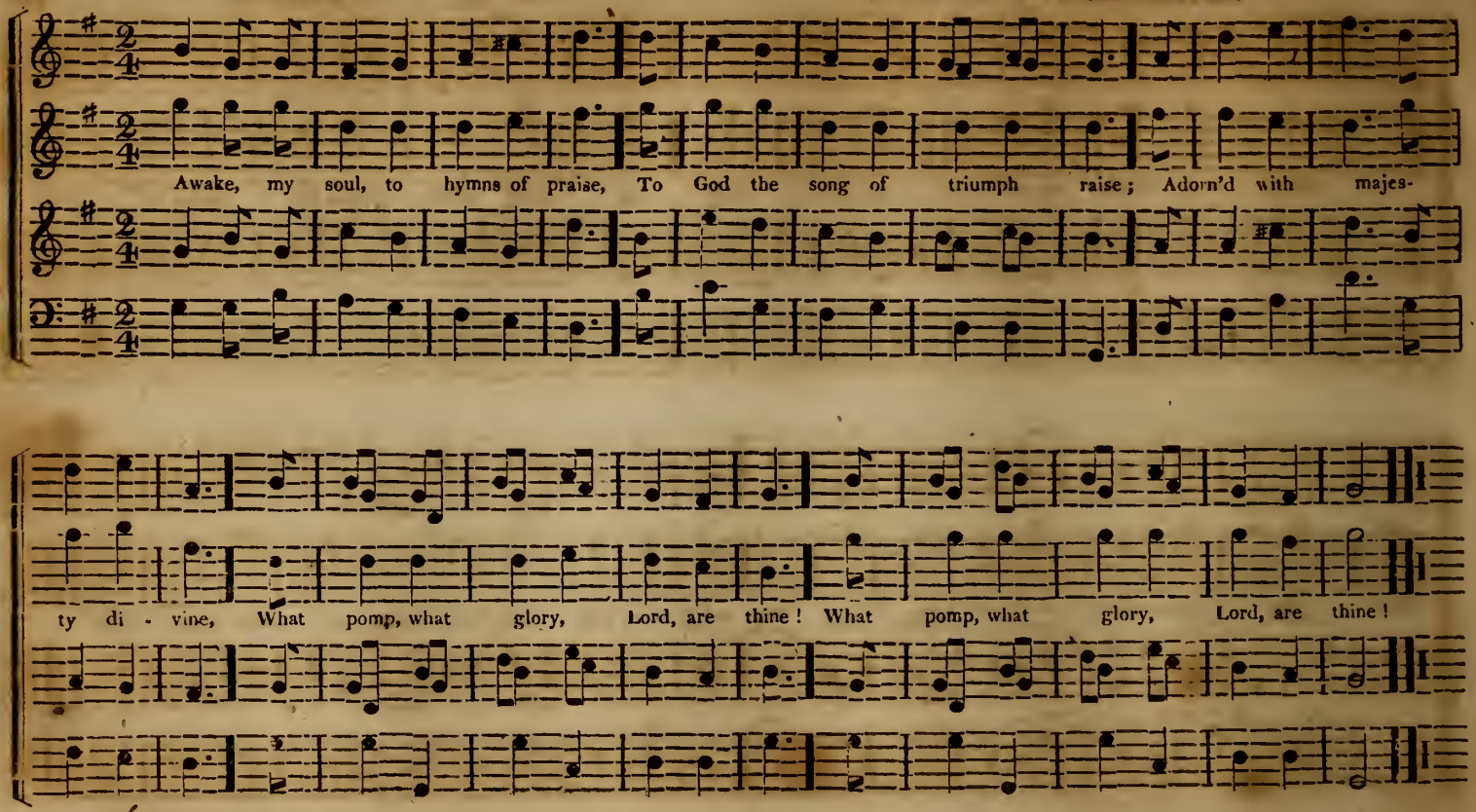
Blest be the Father and his love, To whose celestial source we owe Rivers of endless joys above, And rills of comfort, And rills of comfort here below.

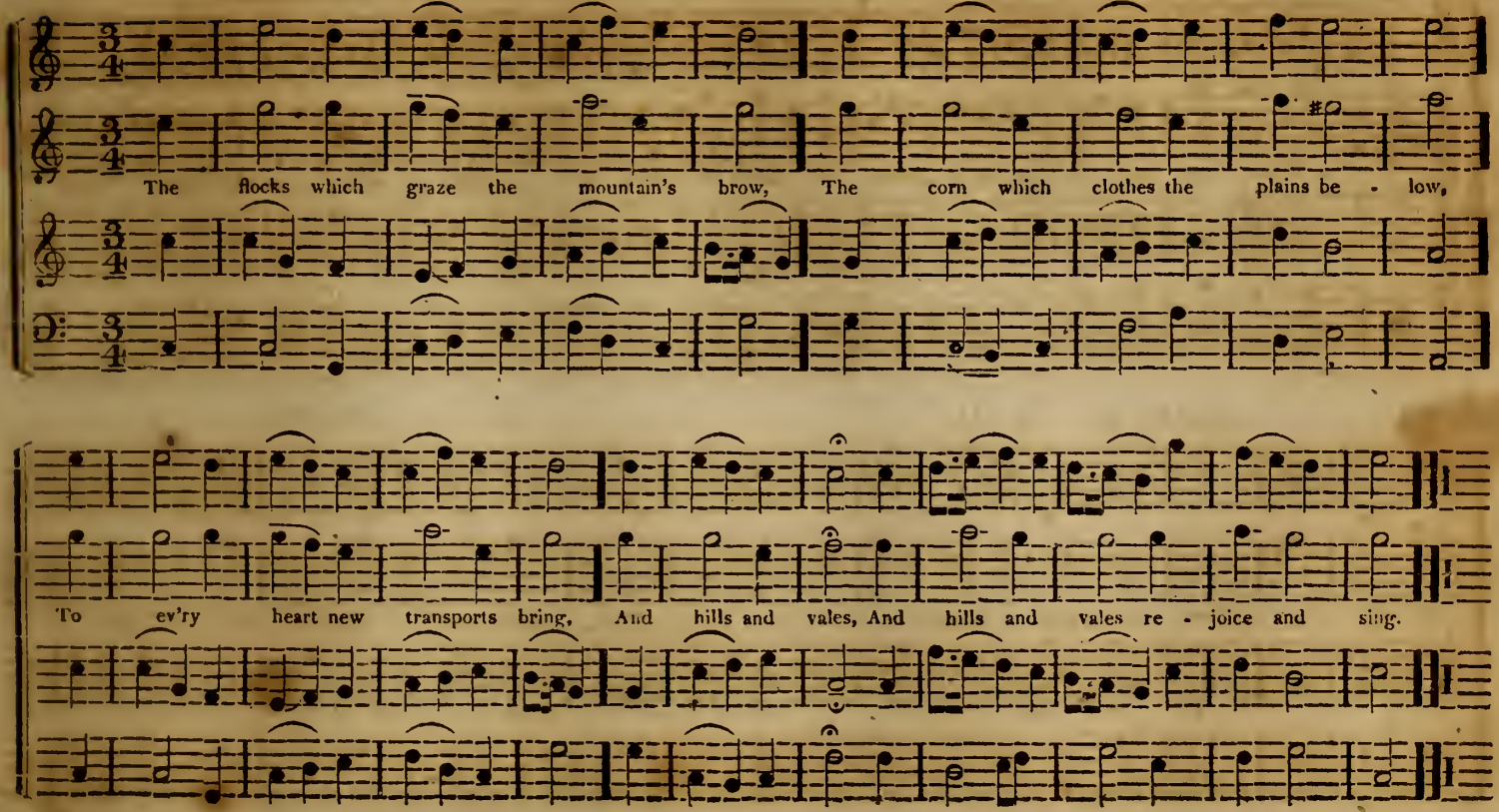

What sinners value I resign, Lord, 'tis enough that thou art mine; This life's a dream, an empty show, But the bright world to
I shall behold thy blissful face, And stand complete in righteousness
which I go, Hath joys substantial, and sincere, When shall I wake and find me there? When shall I wake and find me there?


When I sur - vey the wondrous cross, On which the Prince of glo - ry died,
My rich - est gain I count but loss, And pour con - tempt on all my pride.

DUNSTAN. L. M.

Dr. Madan.



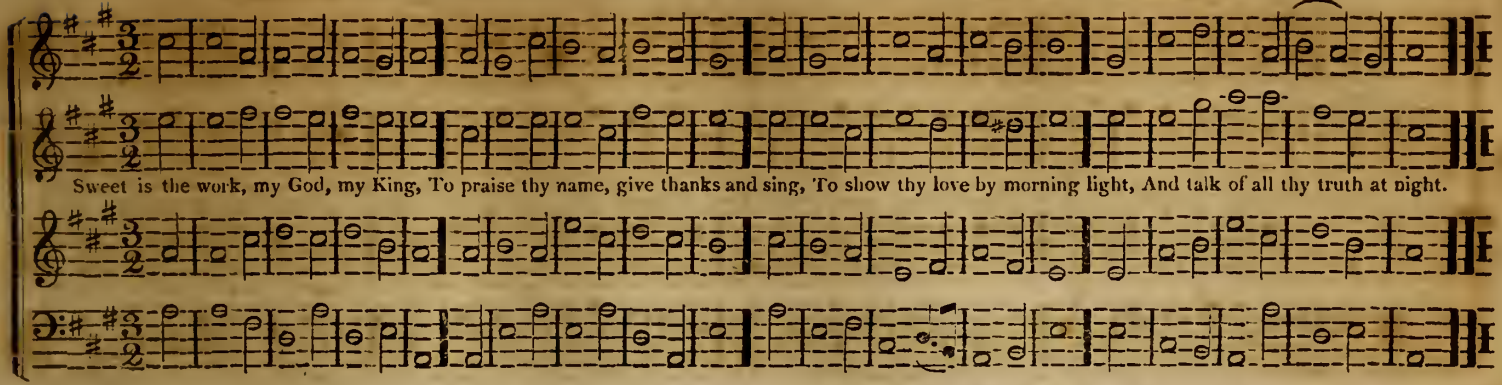

The flocks which graze the mountain's brow, The corn which clothes the plains be - low,
To ev'ry heart new transports bring, And hills and vales, And hills and vales re - joice and sing.

TRURO. L. M.

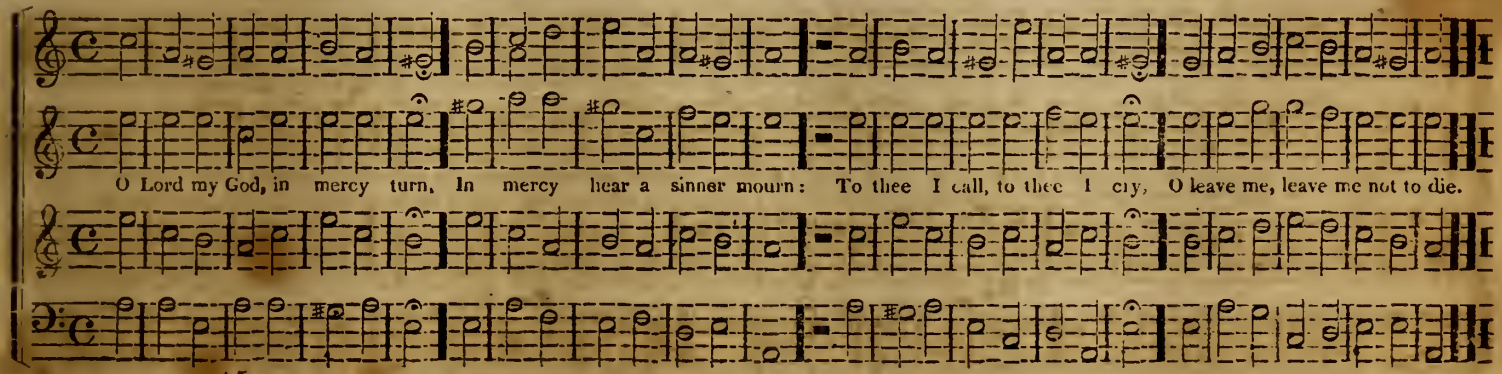
Now to the Lord, a noble song, Awake, my soul, awake, my tongue, Hosanna to th'Eternal Name, And all his boundless love proclaim.

QUERCY. L. M.

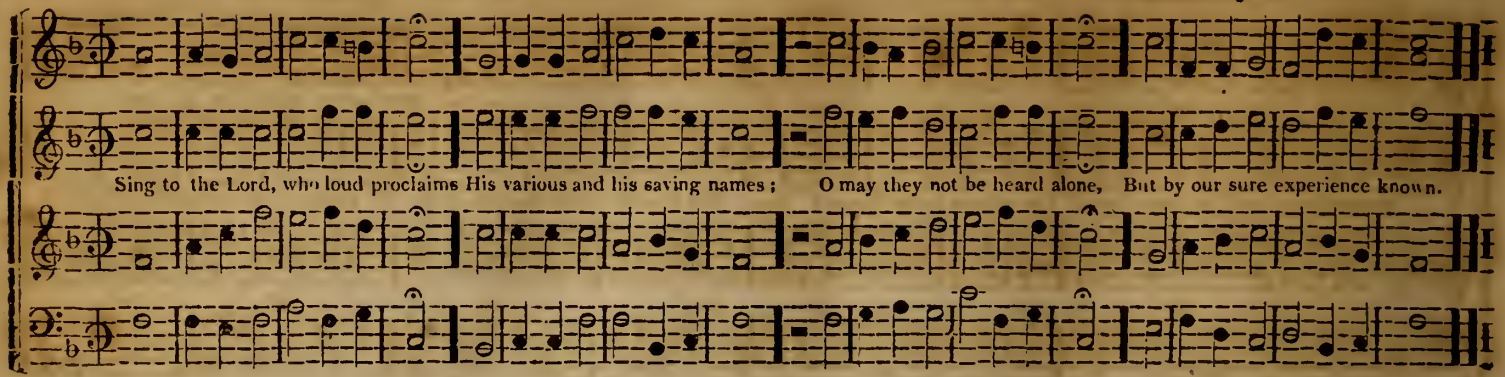
With all my pow'rs of heart and tongue, I'll praise my Maker in my song, Angels shall hear the notes I raise, Approve the song, and join the praise.


Sweet is the work, my God, my King, To praise thy name, give thanks and sing, To show thy love by morning light, And talk of all thy truth at night.

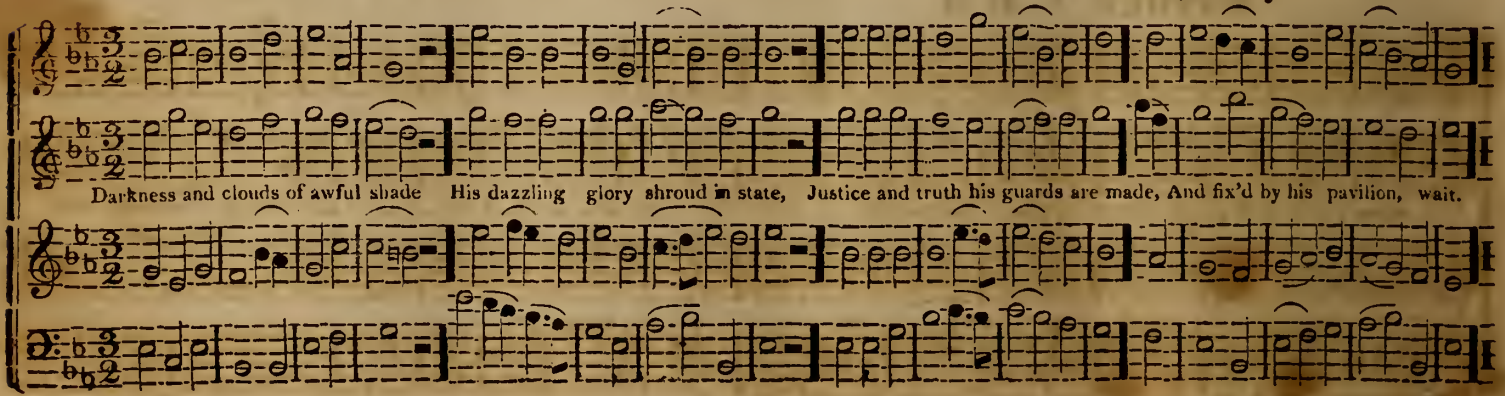
KIRKE. L. M.


O Lord my God, in mercy turn, In mercy hear a sinner mourn: To thee I call, to thee I cry, O leave me, leave me not to die.

WELLS. L. M. Holdrayd.



NINETY-SEVENTH PSALM. L. M. Tuckey.



DRESDEN. L. M.

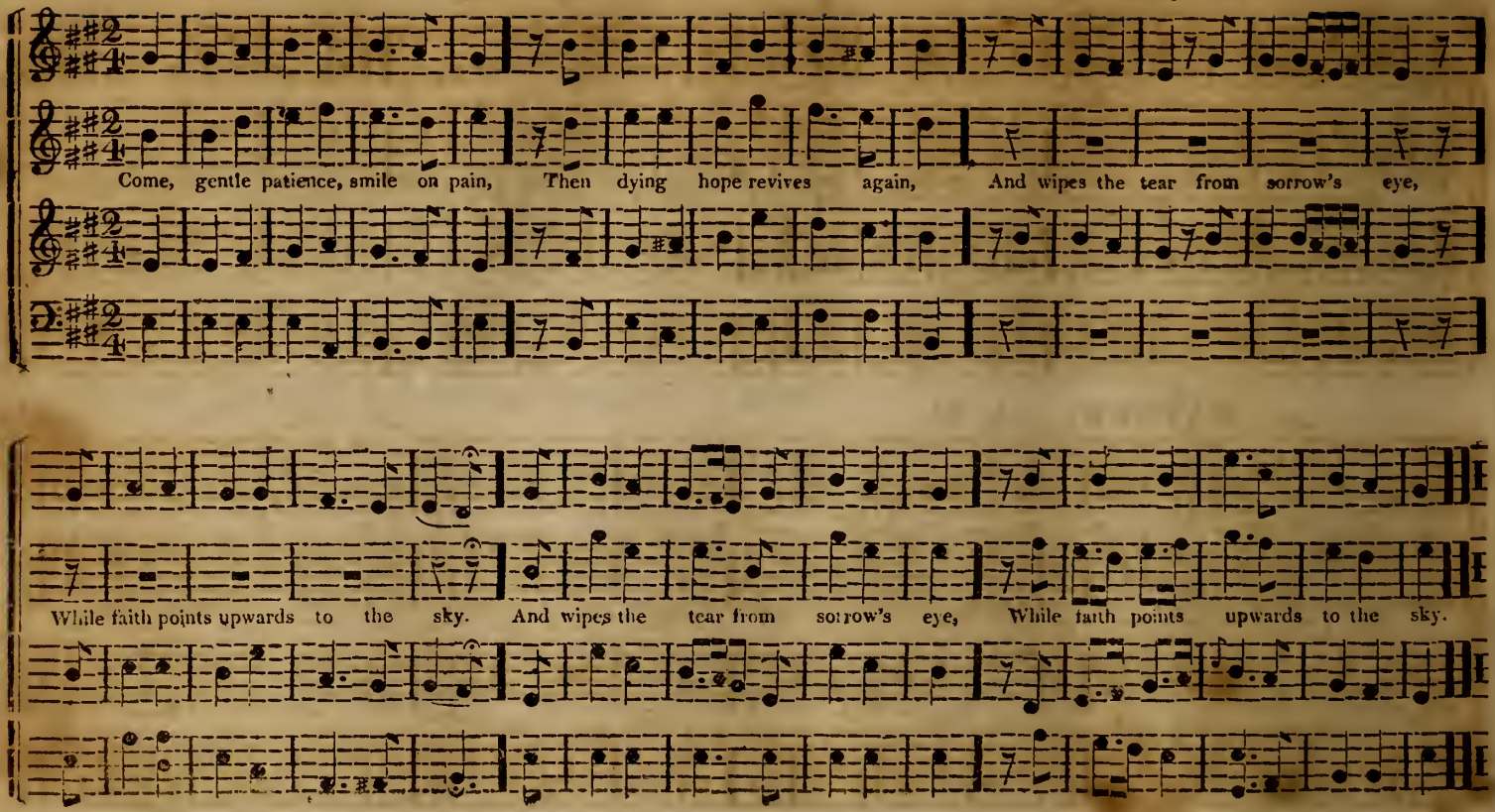
Finis.

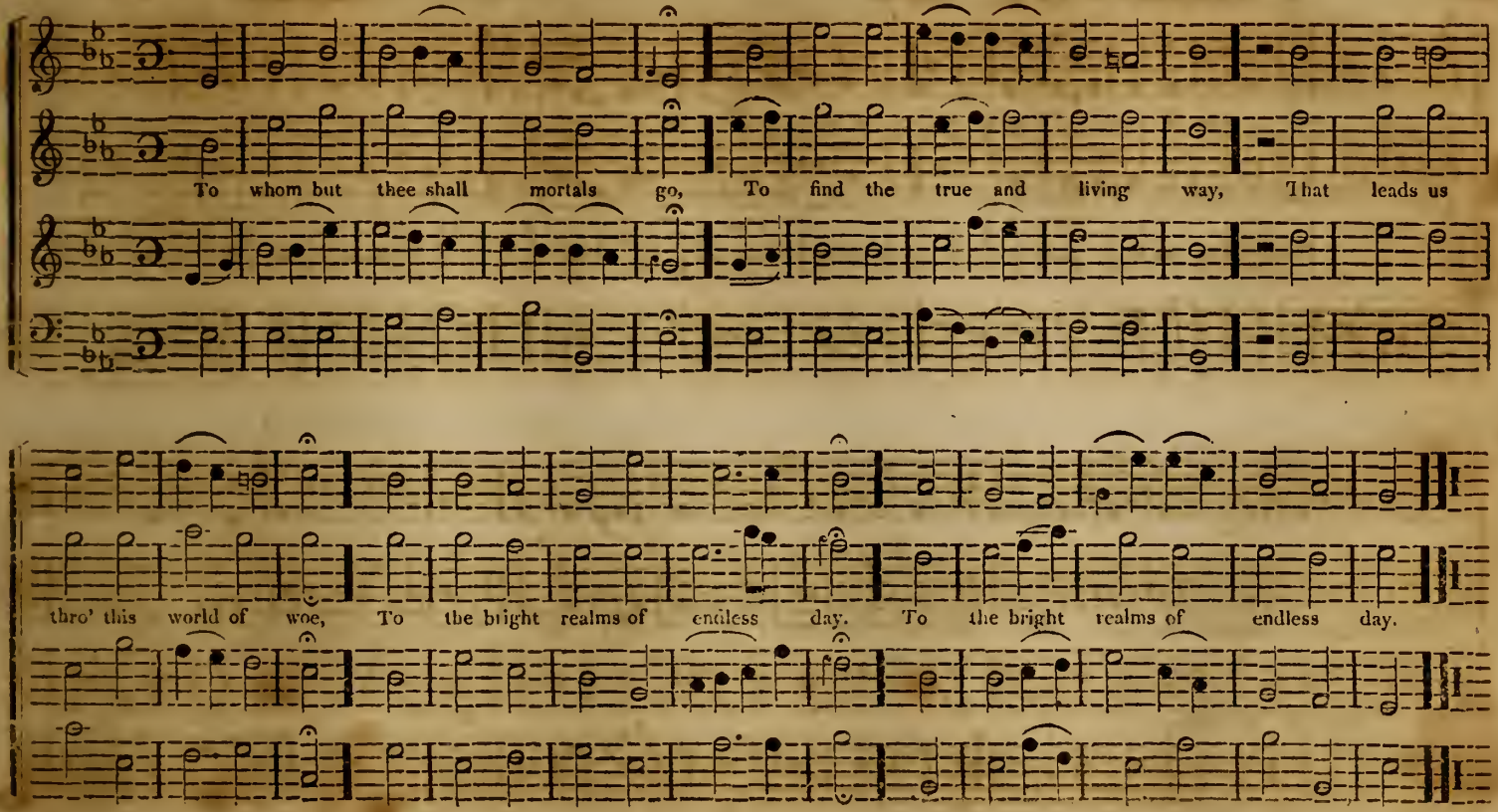
Preserve me, Lord, in time of need For succour to thy throne I flee, But have no merit there to plead, My goodness cannot reach to thee. D.C.

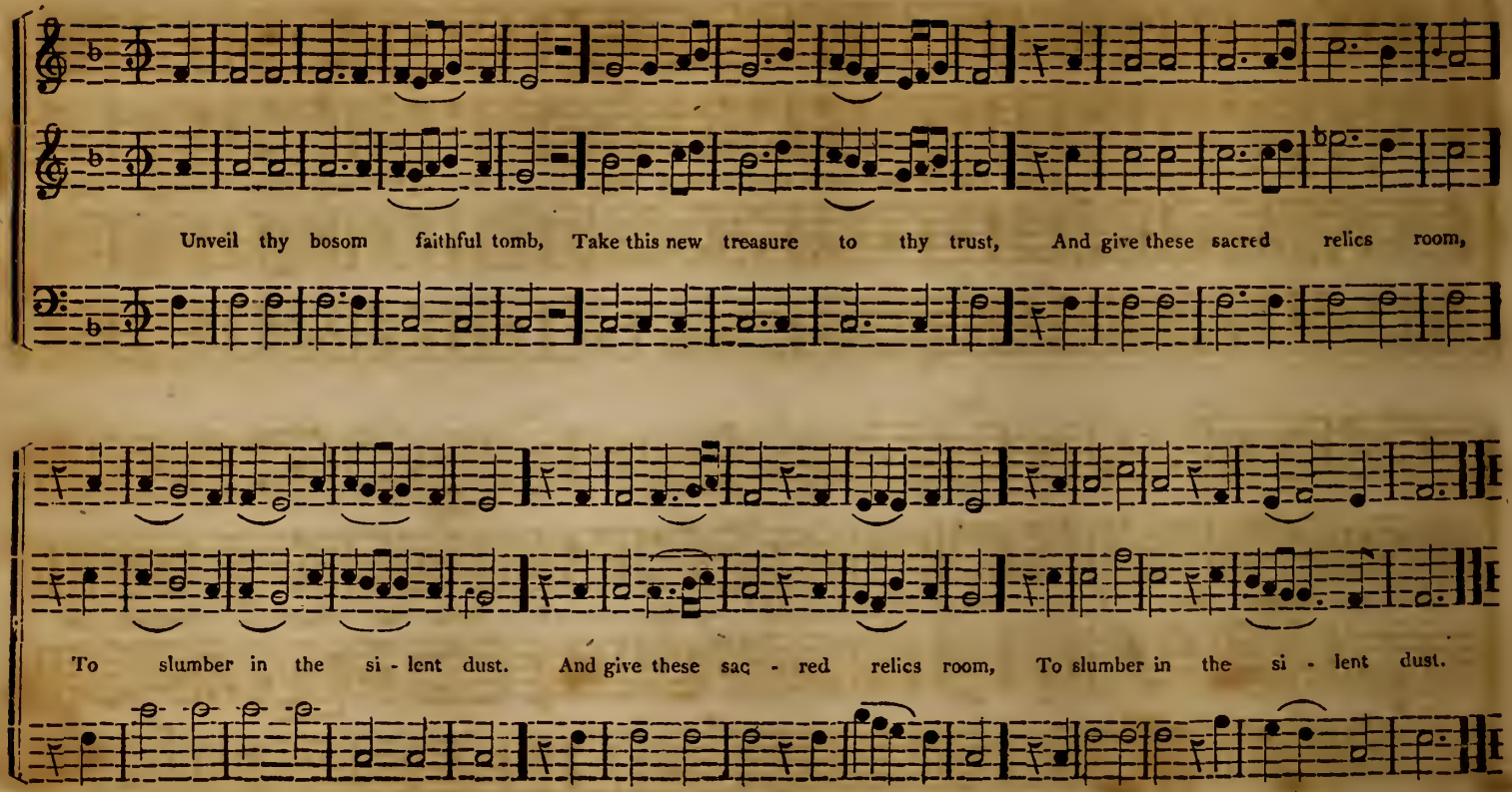
MAYHEW. L. M.

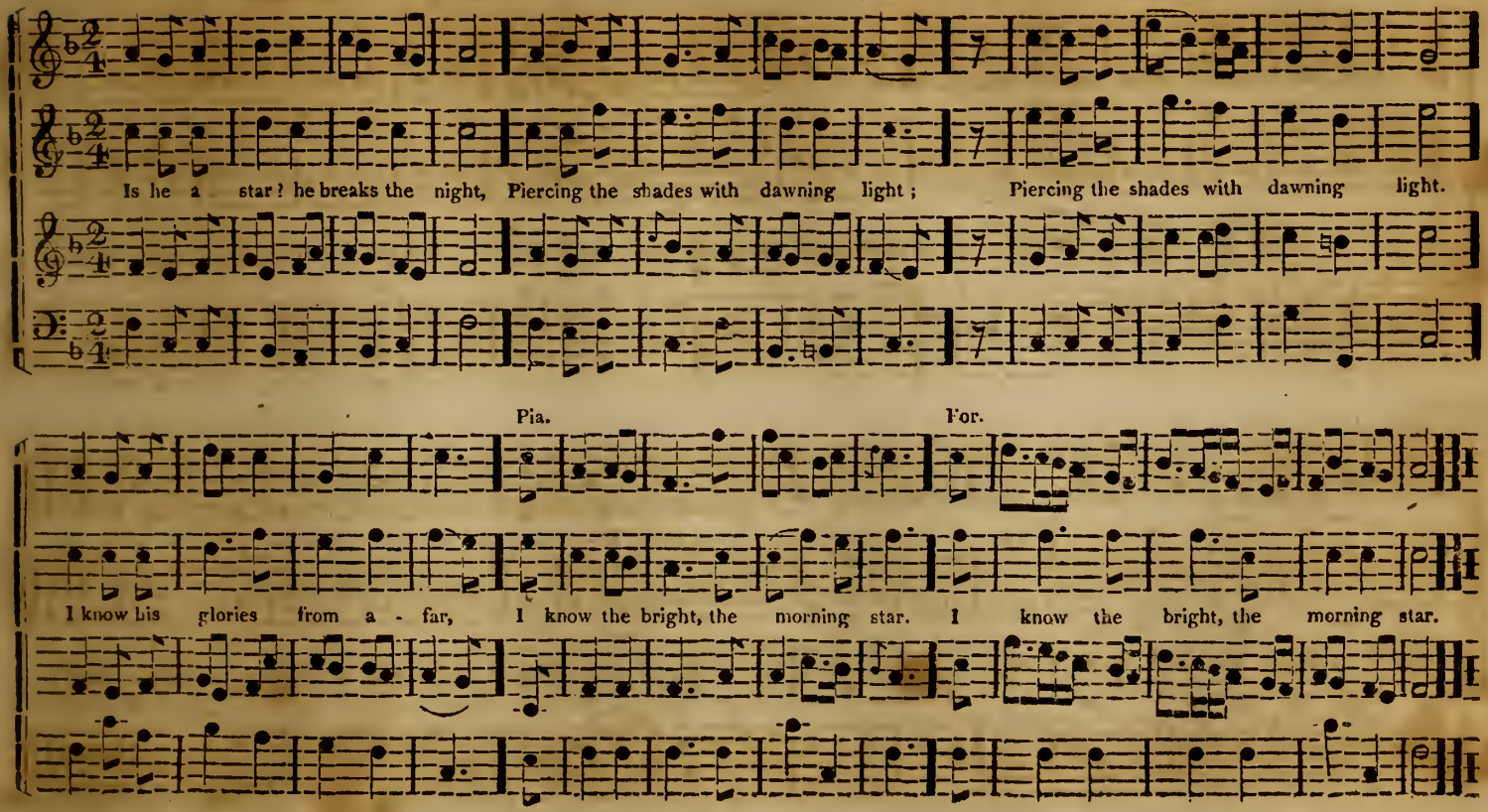
Were I inspir'd to preach and tell All that is done in heav'n or hell, Or could my faith the world remove, Still I am nothing without love.

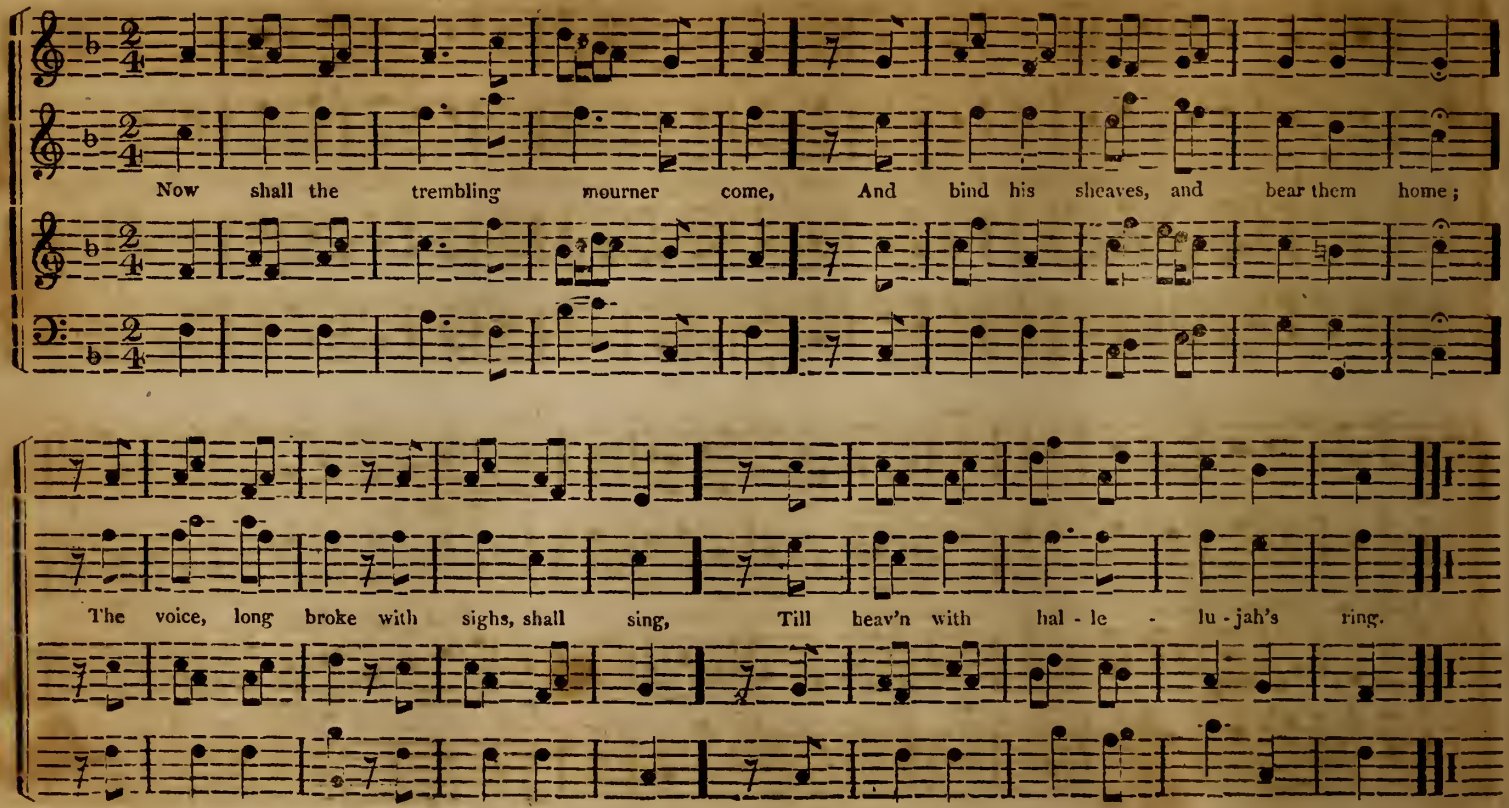
EATON. L. M. Wyvill.

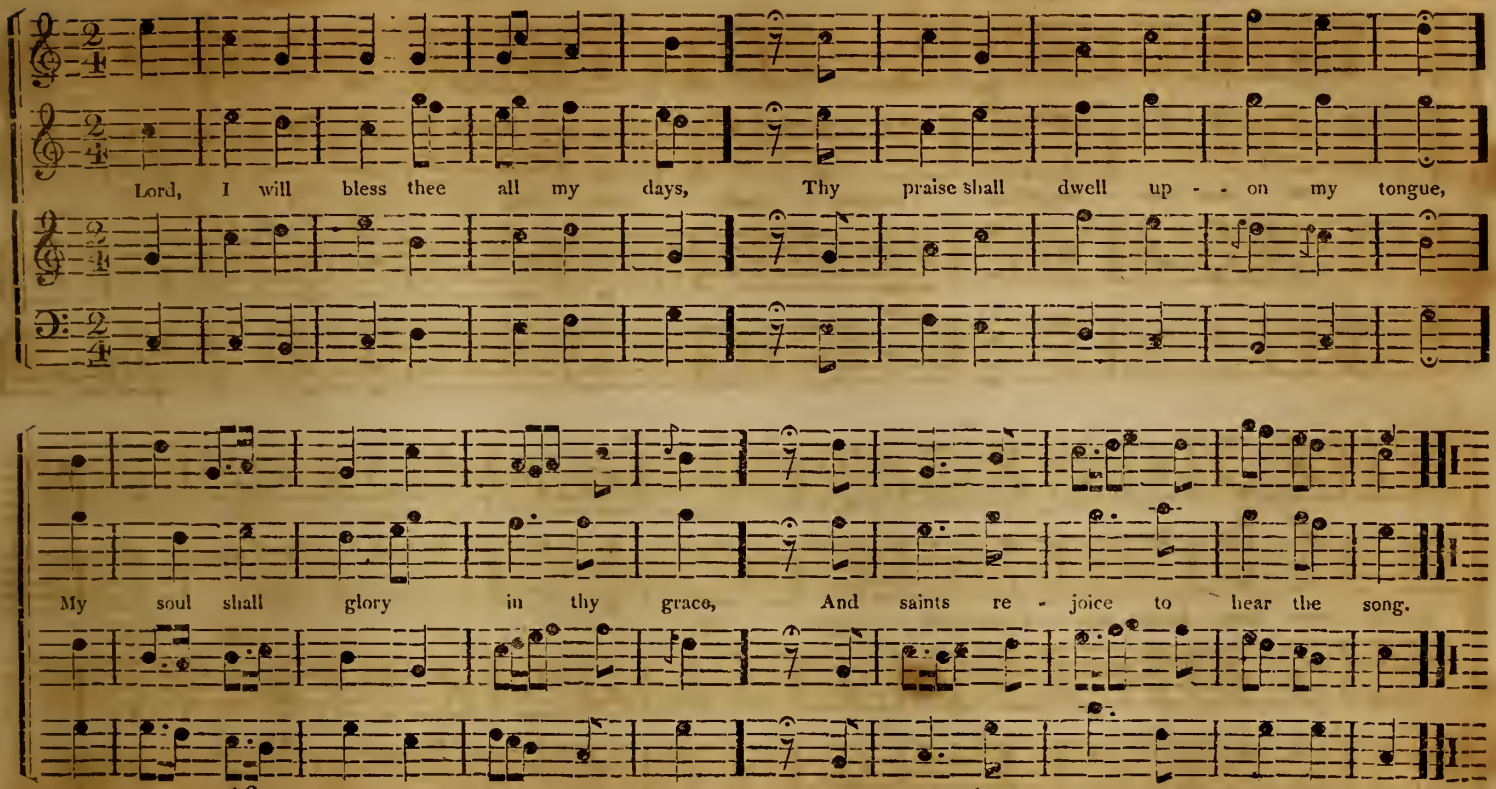



To whom but thee shall mortals go, To find the true and living way, That leads us
thro' this world of woe, To the bright realms of endless day. To the bright realms of endless day.


Unveil thy bosom faithful tomb, Take this new treasure to thy trust, And give these sacred relics room,
To slumber in the si - lent dust. And give these sac - red relics room, To slumber in the si - lent dust.


Is he a star? he breaks the night, Piercing the shades with dawning light; Piercing the shades with dawning light.
Pia.
For.
I know his glories from a - far, I know the bright, the morning star. I know the bright, the morning star.


Now shall the trembling mourner come, And bind his sheaves, and bear them home;
The voice, long broke with sighs, shall sing, Till heav'n with hal - le - lu - jah's ring.

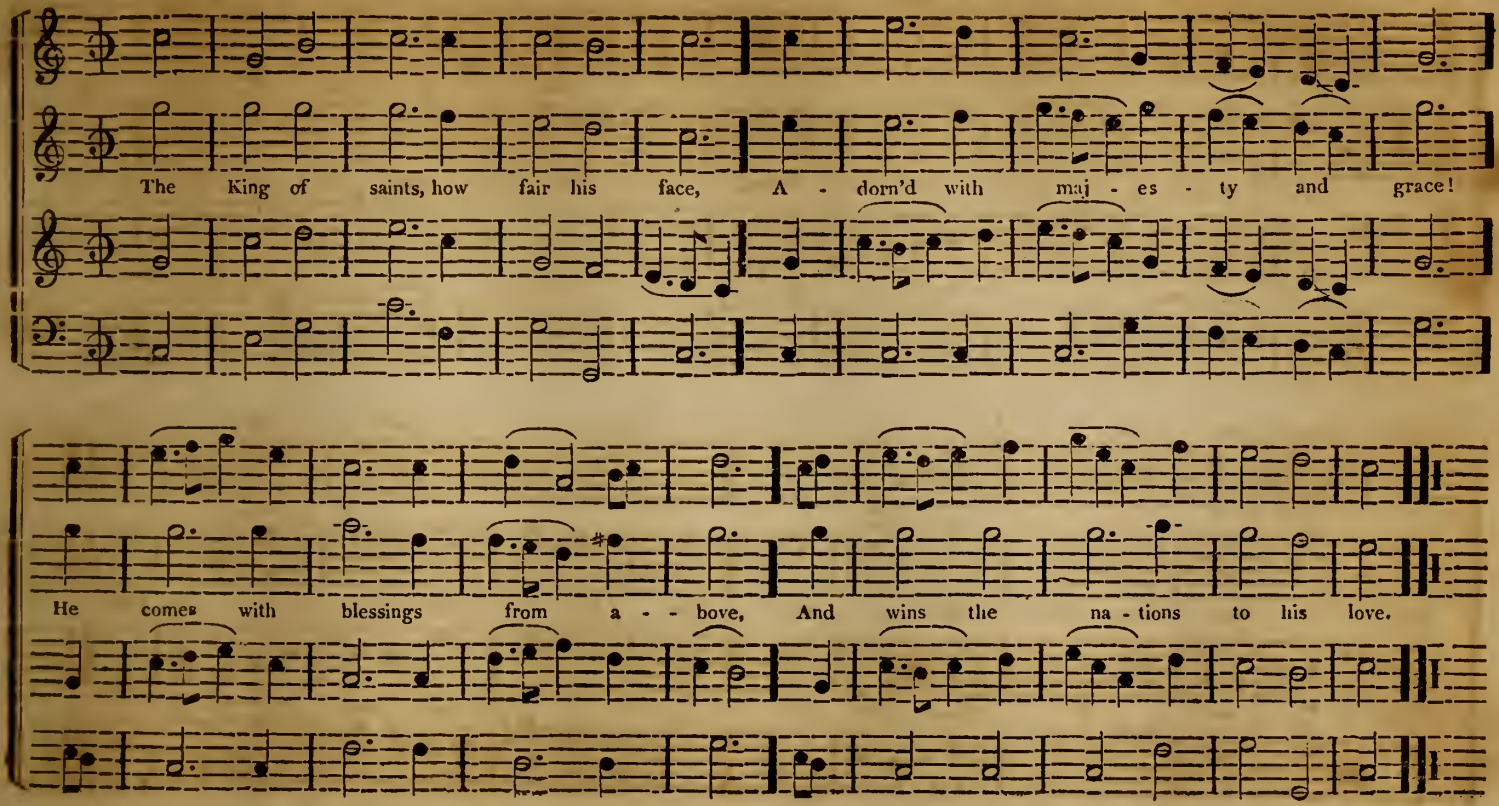

Lord, I will bless thee all my days, Thy praise shall dwell up - - on my tongue,
My soul shall glory in thy grace, And saints re - joice to hear the song.

LIMEHOUSE. L. M.

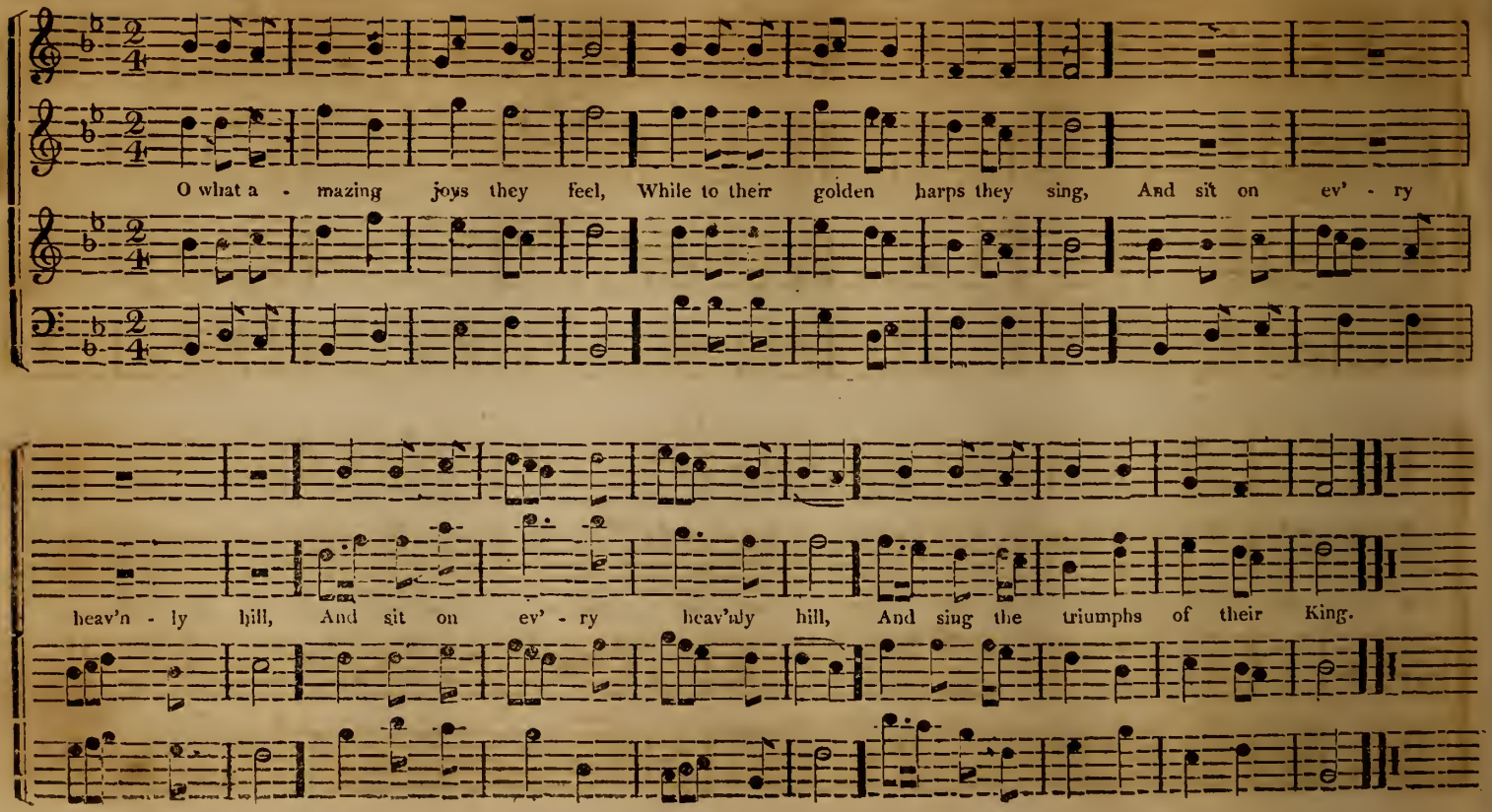
Husband.

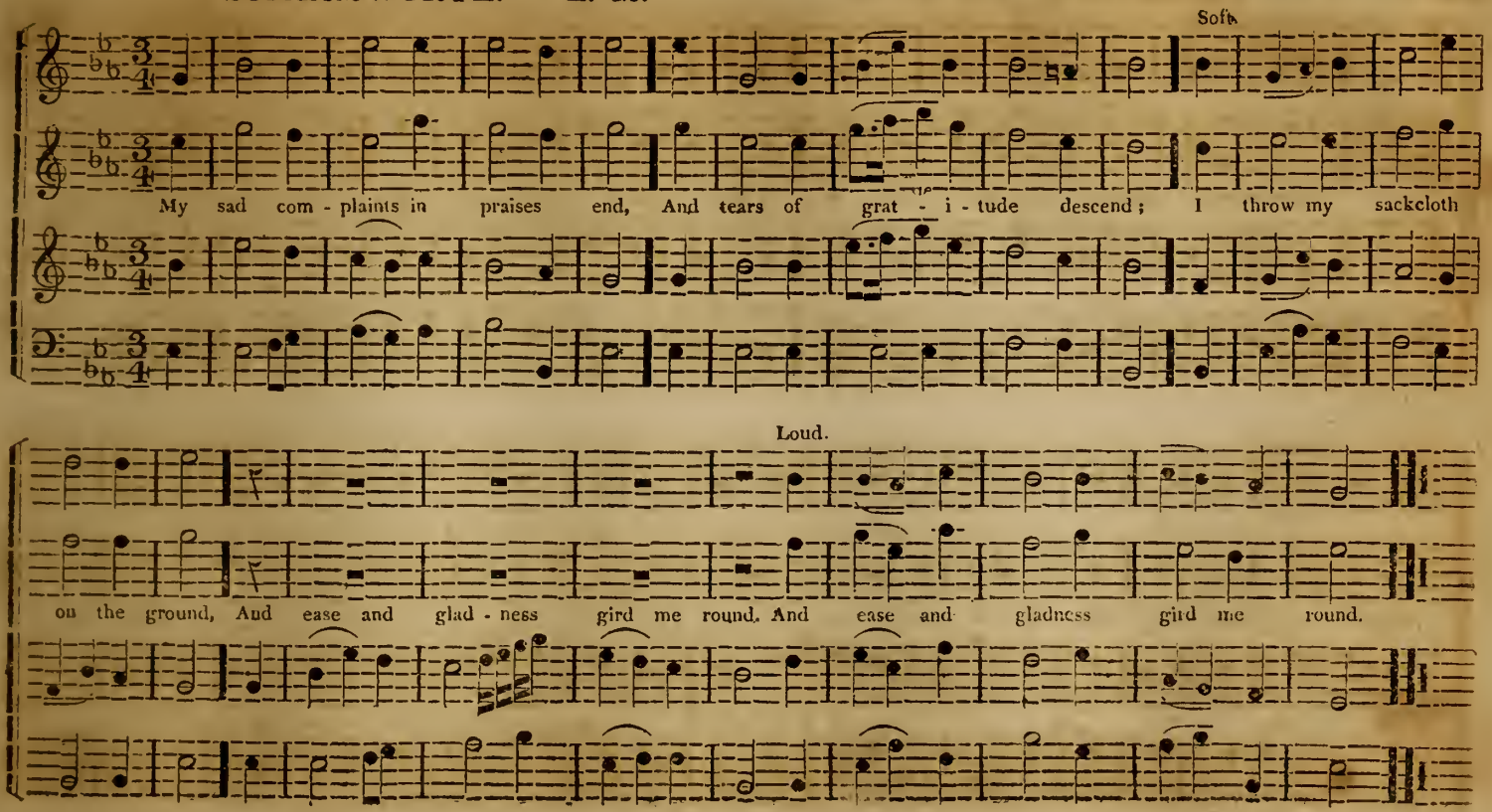
In mem'ry of your dy - ing friend, Do this, he said, till time shall end;

Meet at my ta - ble, and re - cord The love of your de - part - ed Lord.

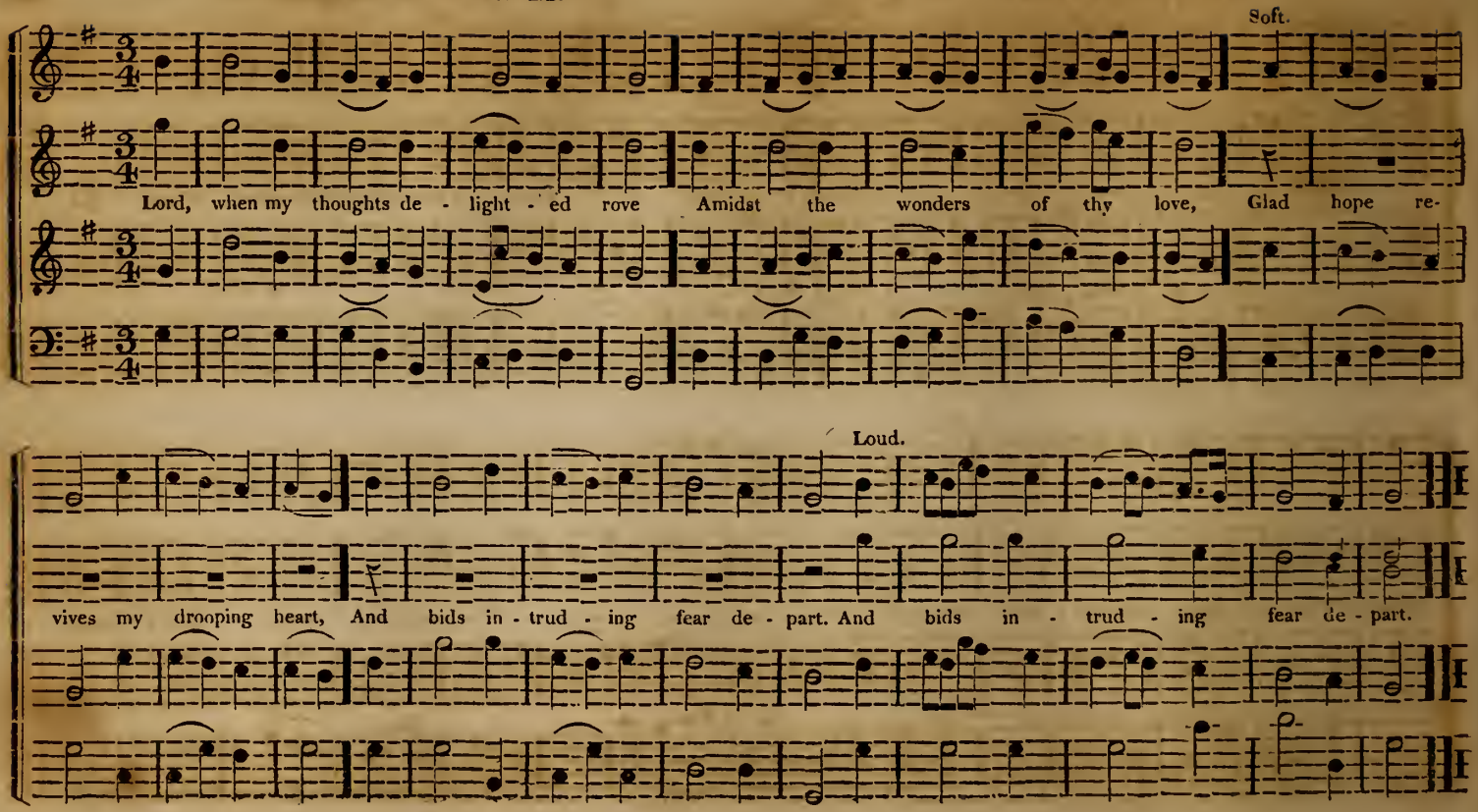

The King of saints, how fair his face, A - dorn'd with maj - es - ty and grace!
He comes with blessings from a - - bove, And wins the na - tions to his love.

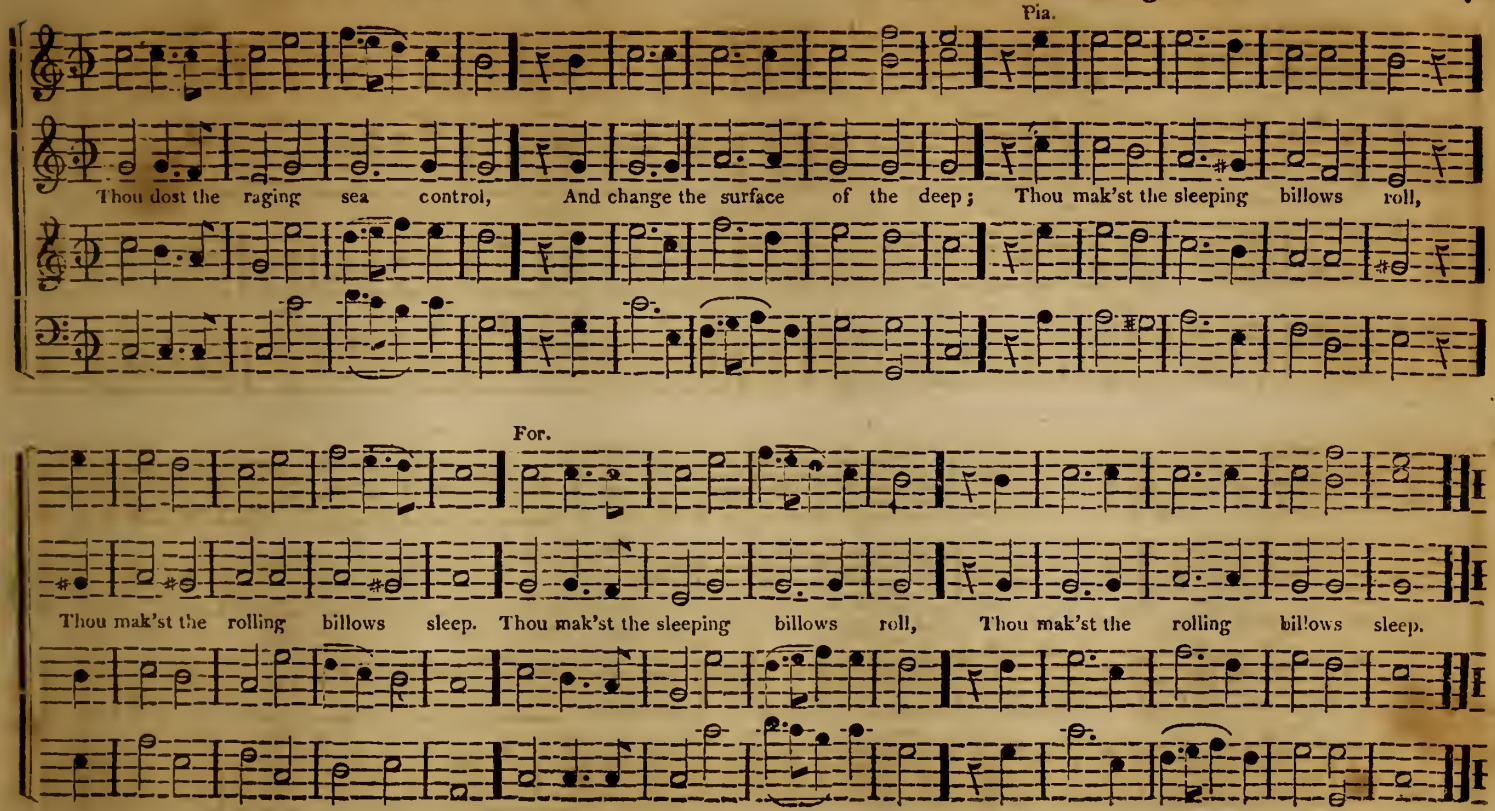
CHINA. L. M.

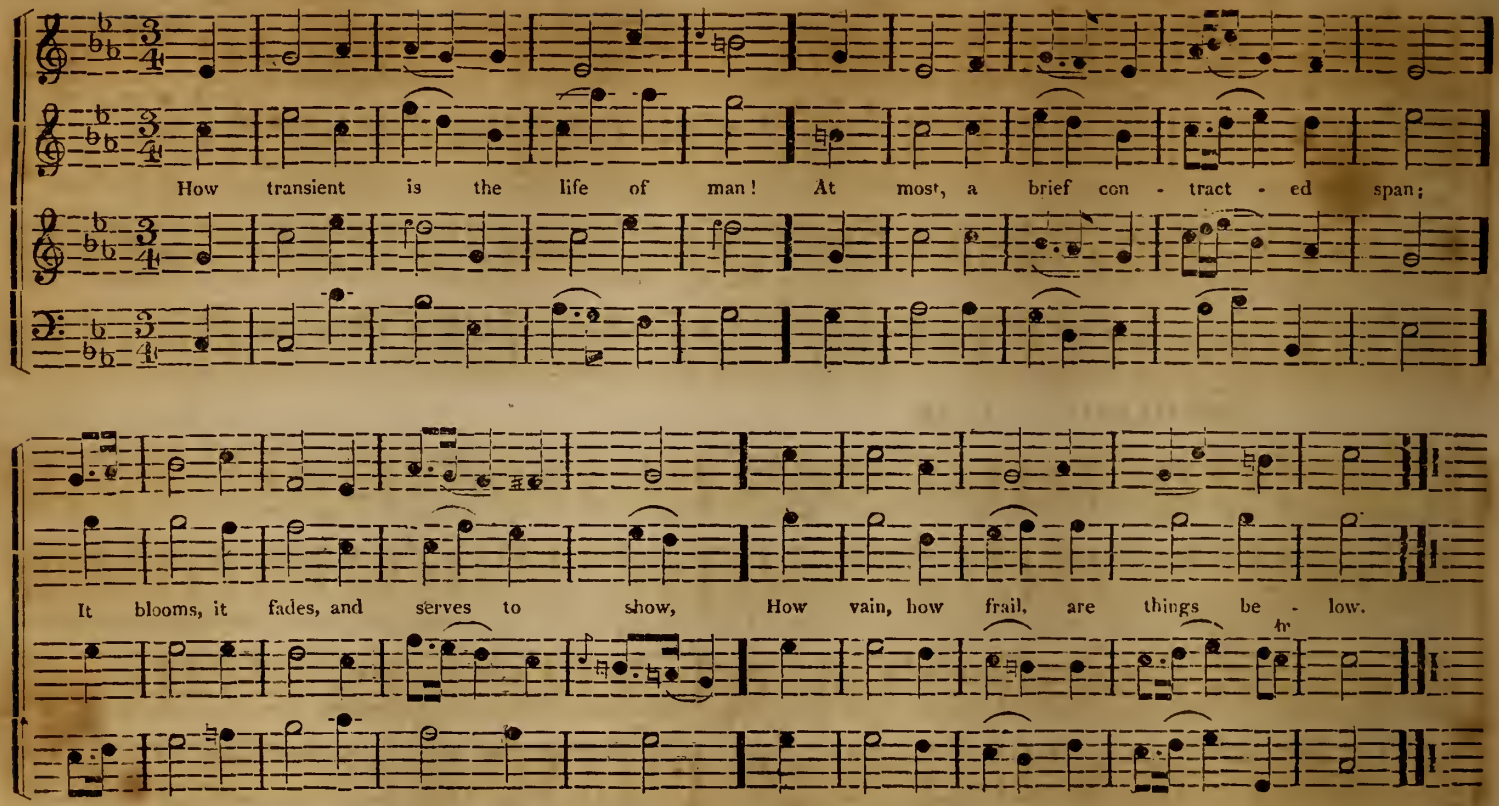

O what a - mazing joys they feel, While to their golden harps they sing, And sit on ev' - ry
heav'n - ly hill, And sit on ev' - ry heav'nly hill, And sing the triumphs of their King.


Soft.
My sad com - plaints in praises end, And tears of grat - i - tude descend; I throw my sackcloth
Loud.
on the ground, And ease and glad - ness gird me round. And ease and gladness gird me round.

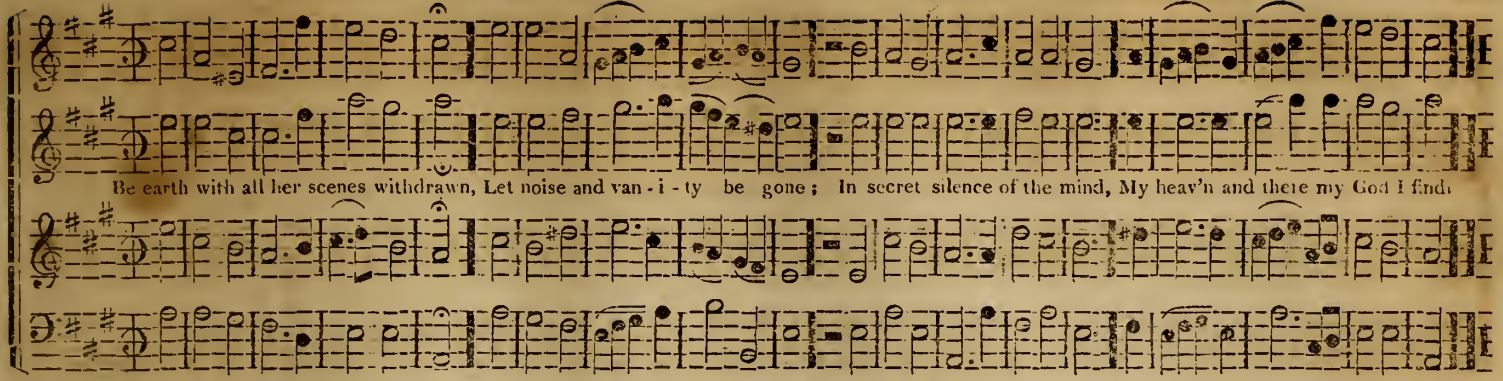
St. CLAIRE. L. M.


Soft.
Lord, when my thoughts de - light - ed rove Amidst the wonders of thy love, Glad hope re-
Loud.
vives my drooping heart, And bids in - trud - ing fear de - part. And bids in - trud - ing fear de - part.

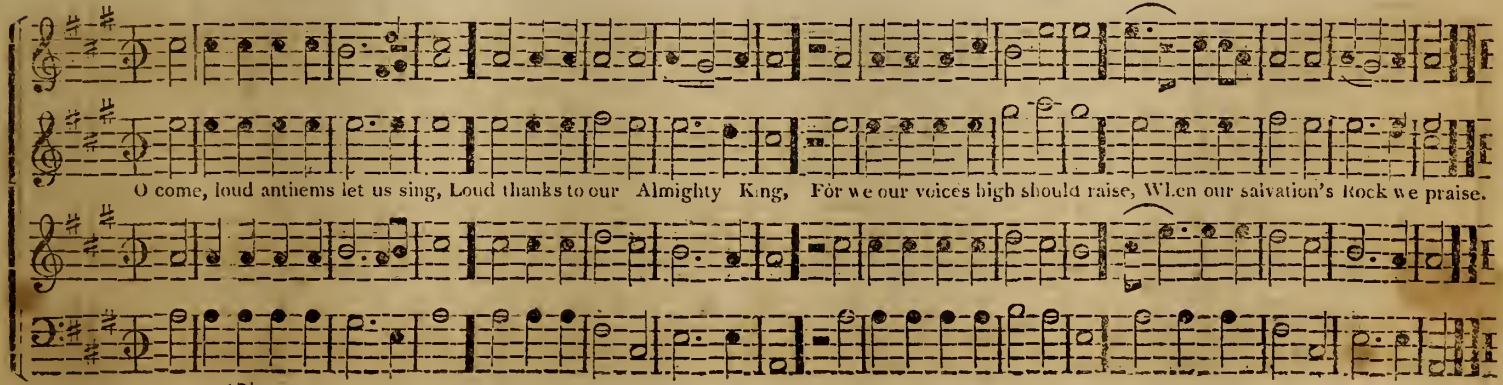

Pia.
Thou dost the raging sea control, And change the surface of the deep; Thou mak'st the sleeping billows roll,
For.
Thou mak'st the rolling billows sleep. Thou mak'st the sleeping billows roll, Thou mak'st the rolling billows sleep.

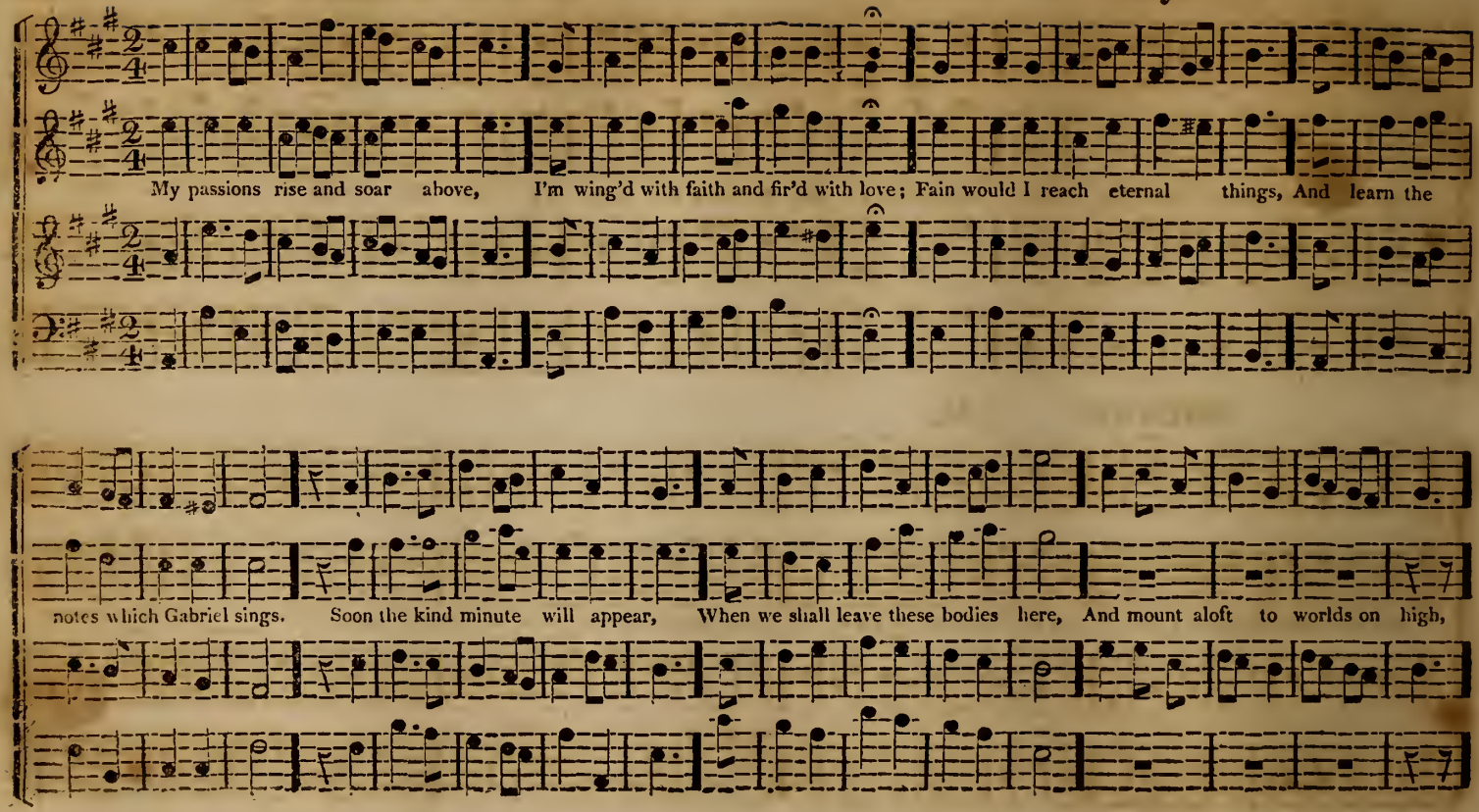

How transient is the life of man! At most, a brief con - tract - ed span;
It blooms, it fades, and serves to show, How vain, how frail, are things be - low.

COSTELLOW. L. M.



STERLING. L. M.




My passions rise and soar above, I'm wing'd with faith and fir'd with love; Fain would I reach eternal things, And learn the
notes which Gabriel sings. Soon the kind minute will appear, When we shall leave these bodies here, And mount aloft to worlds on high,

To join the songs above the sky. And mount a - loft to worlds on high, To join the songs above the sky.

ORLAND. L. M.

Eternal are thy mercies, Lord! Eternal truth attends thy word; Thy praise shall sound from shore to shore, Till suns shall rise and set no more.

Org. Voice.

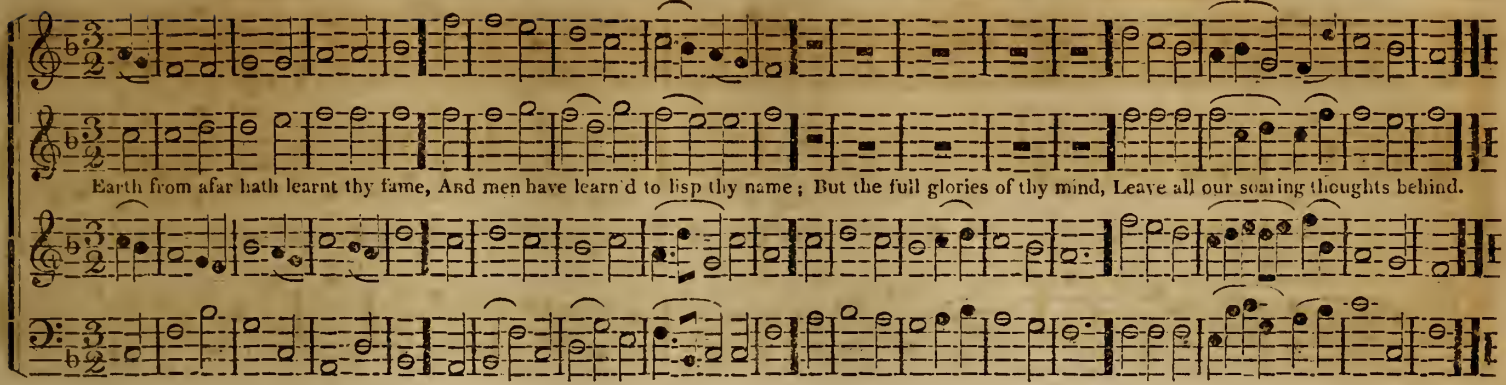
St. MARK. L. M.

We bless the Lord, the just, the good, Who fills our mouths with joy and food;

Who pours his blessings from the skies, And loads us with his rich sup - plies.

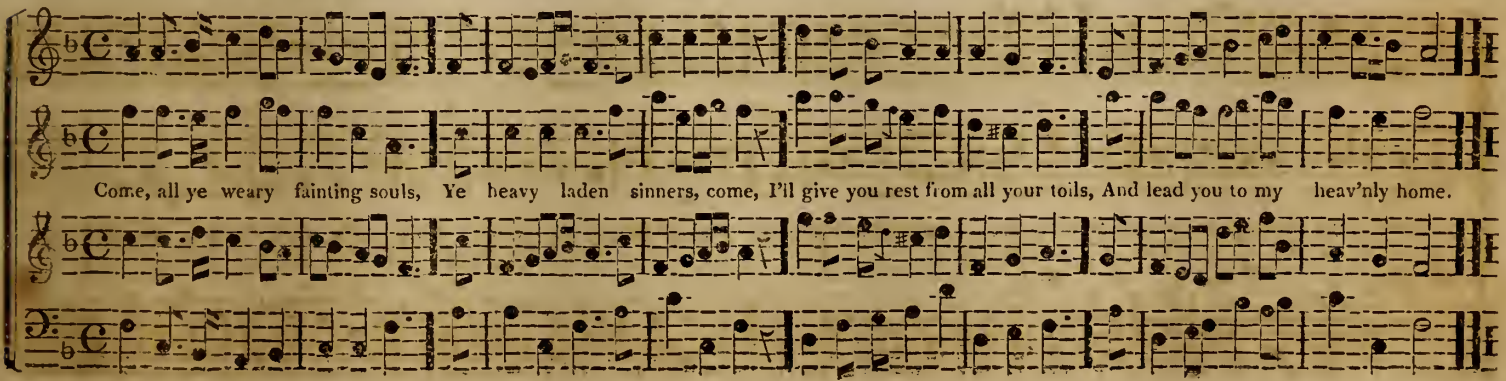
CARMEL. L. M.

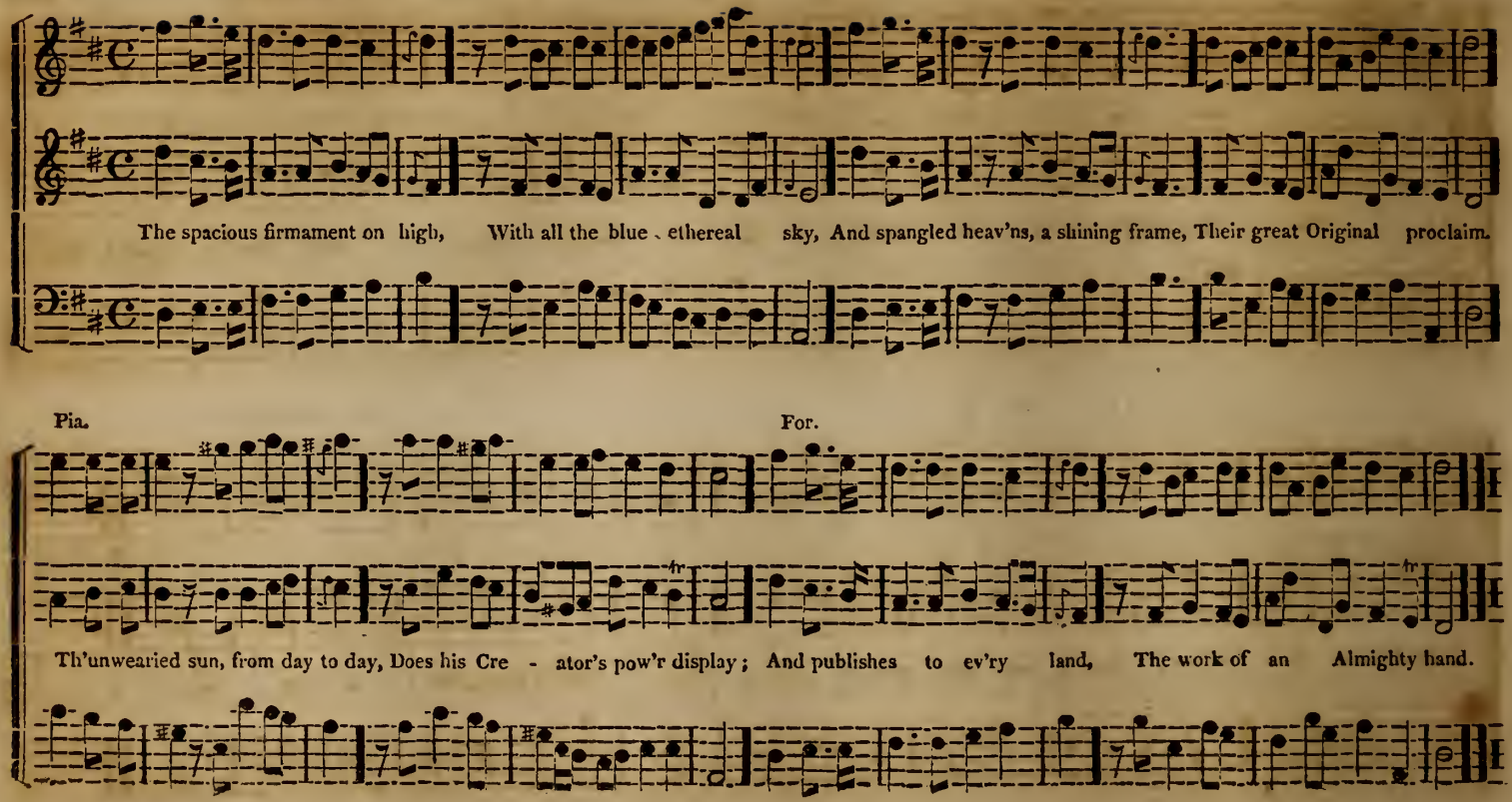
Handel.

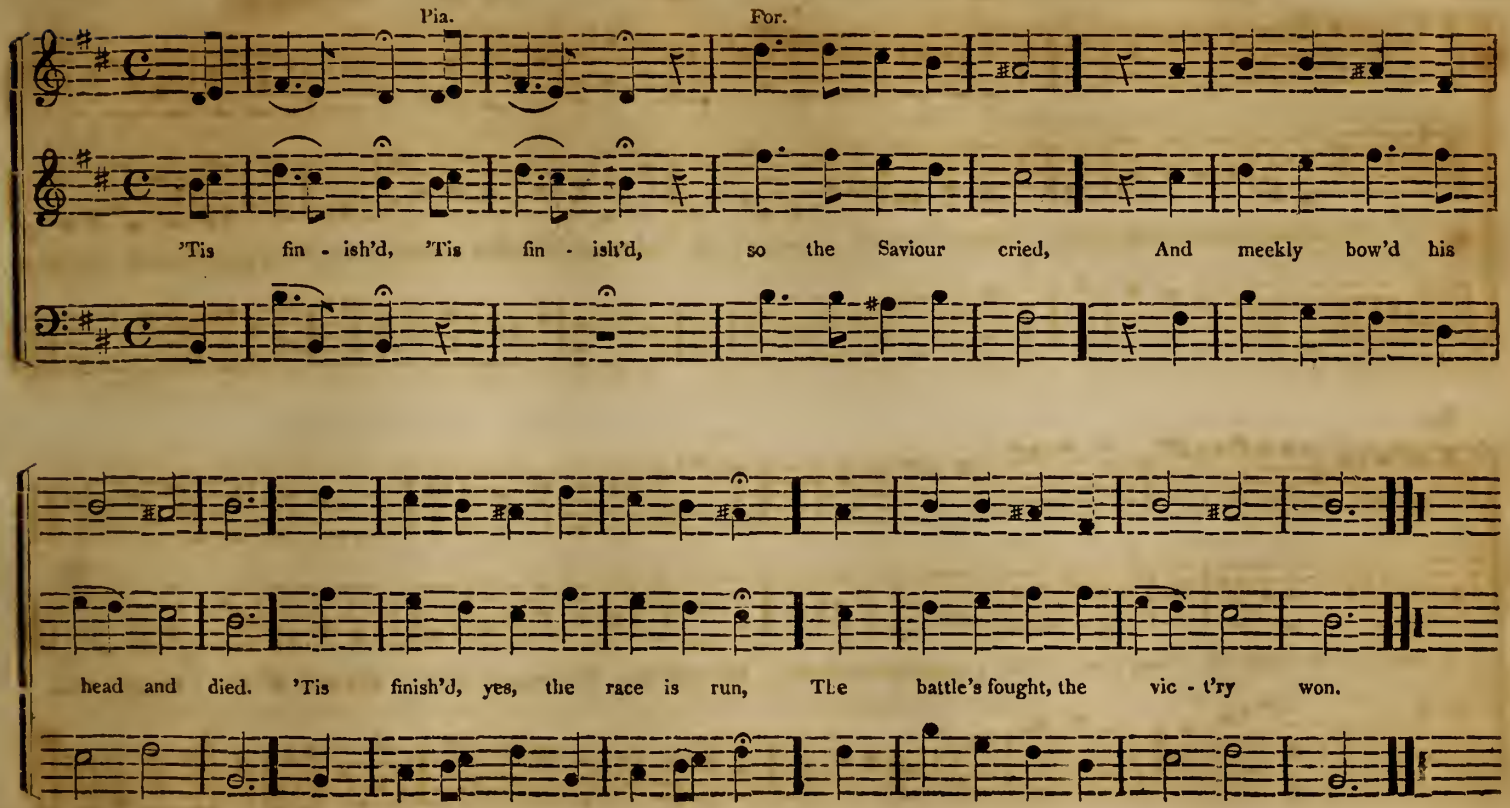


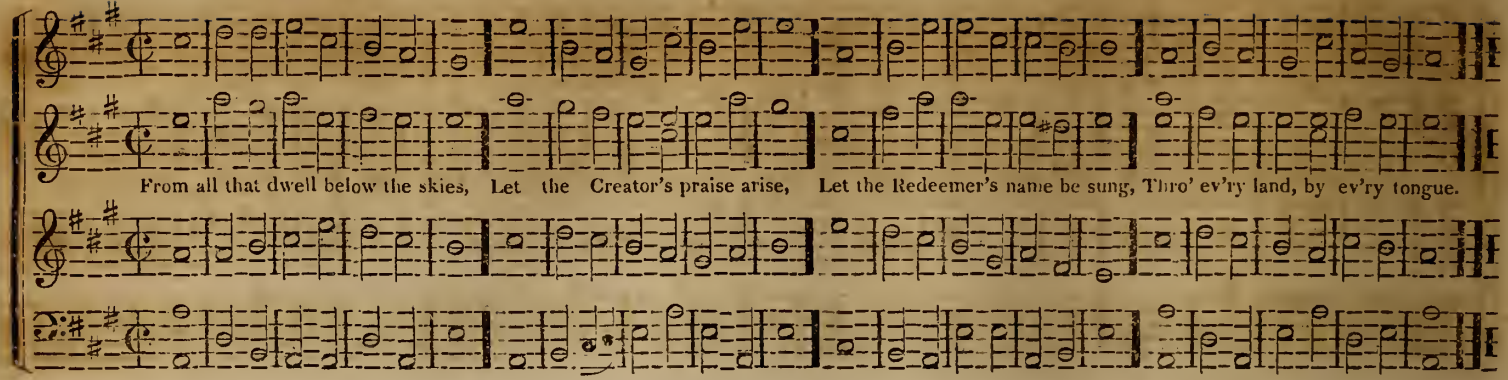
HALIFAX. L. M.

Dr. Madan.



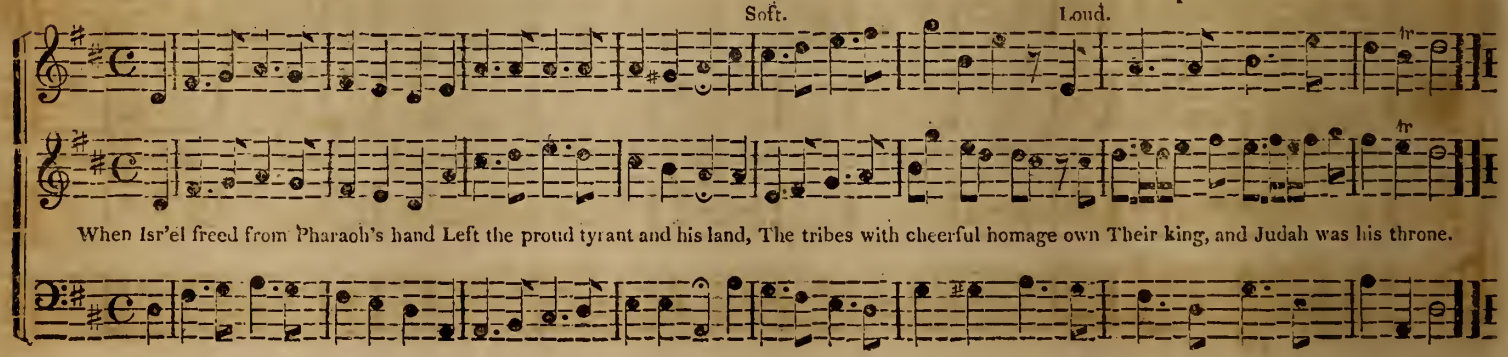

The spacious firmament on high, With all the blue ethereal sky, And spangled heav'ns, a shining frame, Their great Original proclaim.
Pia.
For.
Th'unwearied sun, from day to day, Does his Cre - ator's pow'r display; And publishes to ev'ry land, The work of an Almighty hand.


Pia.
For.
'Tis fin - ish'd, 'Tis fin - ish'd, so the Saviour cried, And meekly bow'd his
head and died. 'Tis finish'd, yes, the race is run, The battle's fought, the vic - t'ry won.



MORIAH. L. M.

Heptinstall.



GUILFORD. S. M.

J. Arnold.

I hear the voice of woe, I hear a brother's sigh, Then let my heart with pity flow, With tears of love mine eye.

FAIRFIELD. S. M.

Let diff'ring nations join, To cele - brate thy fame, And all the world, O Lord, combine, To praise thy glorious name.

FROOME. S. M.

Husband.

Shall wisdom cry aloud, And not her speech be heard? The voice of God's eternal word, Deserves it no regard? Deserves it no regard?

WARTON. S. M.

T. Jackson.

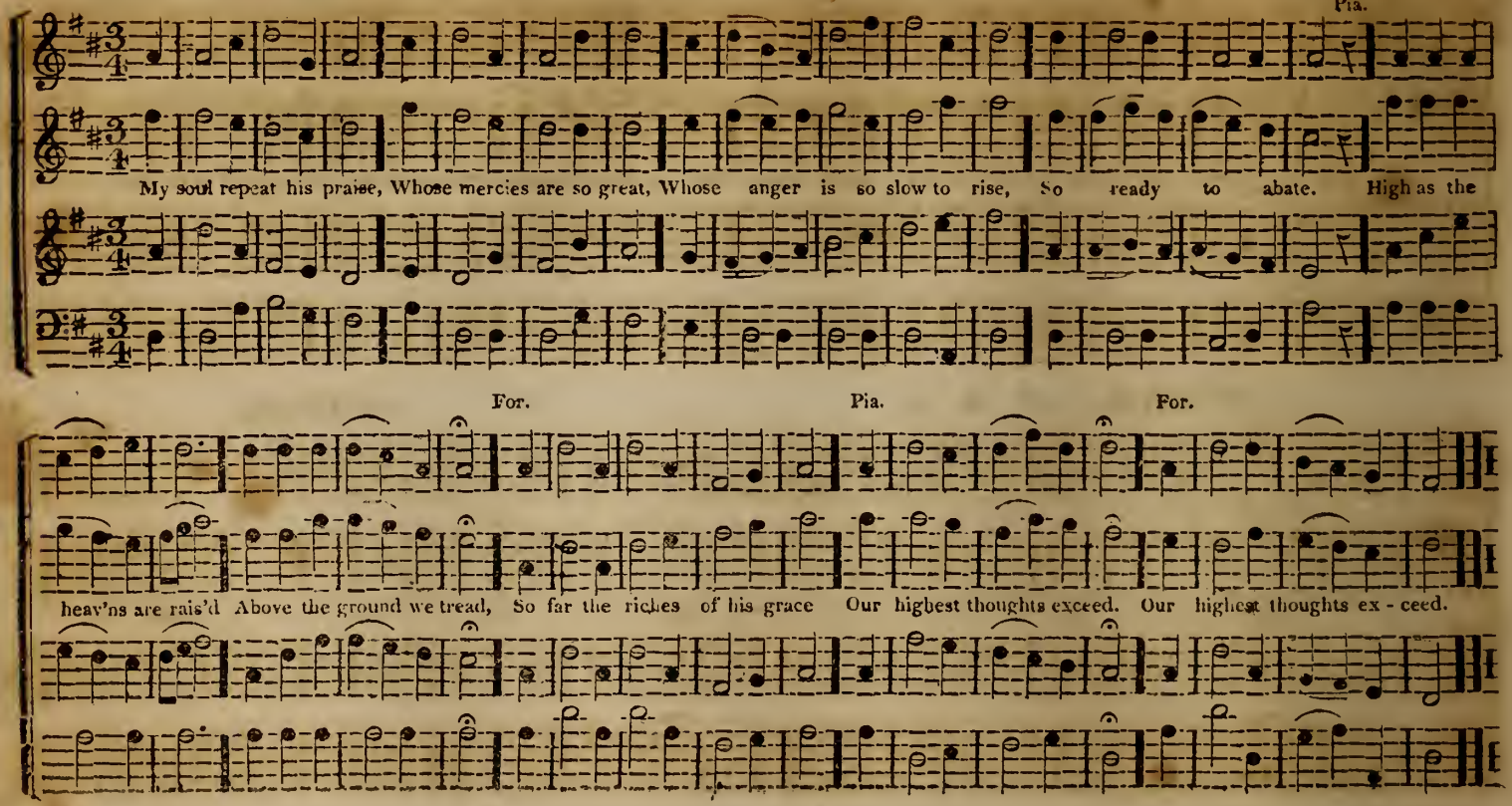
Behold the lofty sky Declares its Maker God, And all the starry works on high Proclaim his pow'r abroad.

PECKHAM. S. M.

Behold, the morning sun Begins his glorious way, His beams through all the nations run, And life and light convey.

USTICK. S. M.

O lead me to the rock, That's high above my head, And make the covert of thy wings, My shelter and my shade.


Pia.
My soul repeat his praise, Whose mercies are so great, Whose anger is so slow to rise, So ready to abate. High as the
For.
Pia.
For.
heav'ns are rais'd Above the ground we tread, So far the riches of his grace Our highest thoughts exceed. Our highest thoughts ex - ceed.

THACHER. S. M. Handel.

Sing to the Lord aloud, And make a joyful noise, God is our strength, our Saviour God, Let Israel hear his voice.

St. BRIDGE's. S. M. Dr. Howard.

From lowest depths of woe, To God I send my cry; Lord, hear my supplicating voice, And graciously reply.

LITTLE MARLBOROUGH. S. M.

O thou, whose mercy hears Contrition's humble sigh, Whose hand, in - dulgent, wipes the tears From ev'ry weeping eye.

SUTTON. S. M.

Maker and sovereign Lord Of heav'n and earth and seas, Thy providence confirms thy word, And answers thy decrees.

DOVER. S. M.

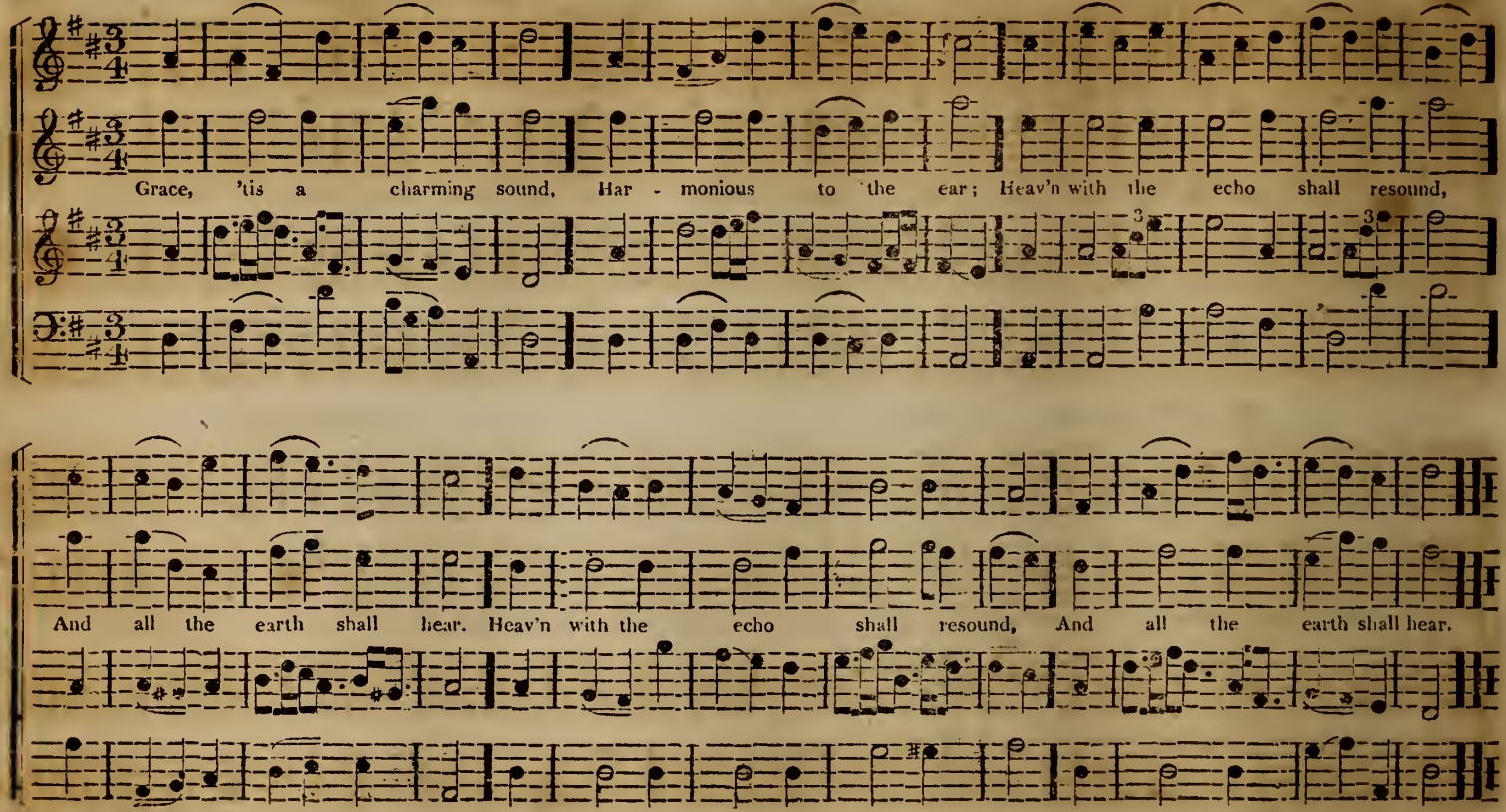
Behold, the morning sun Begins his glorious way, His beams through all the nations run, And life and light convey.

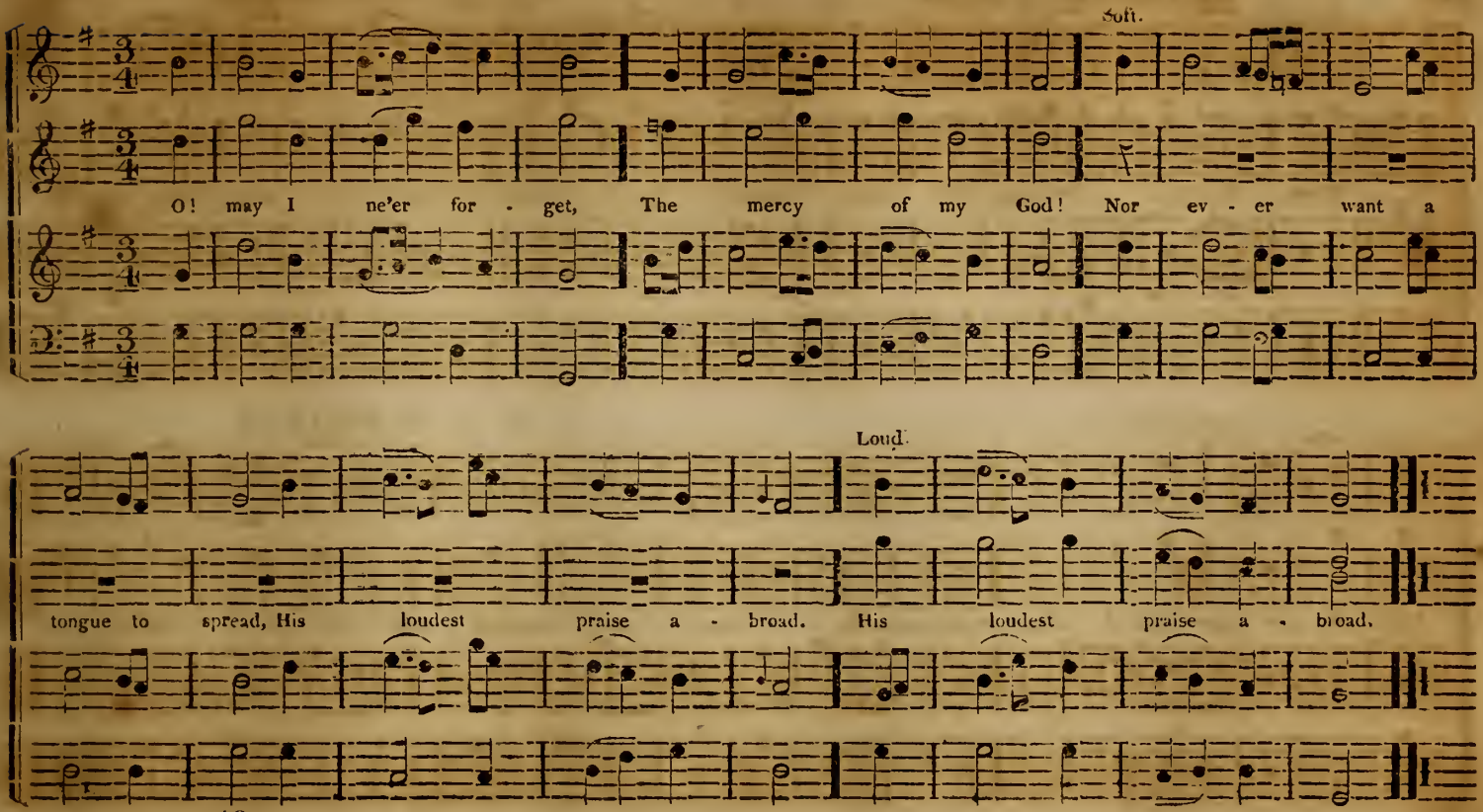
St. THOMAS. S. M.

A. Williams.

Hark! it is wisdom's voice, That spreads itself around; Come hither, all ye sons of death, And listen to the sound.

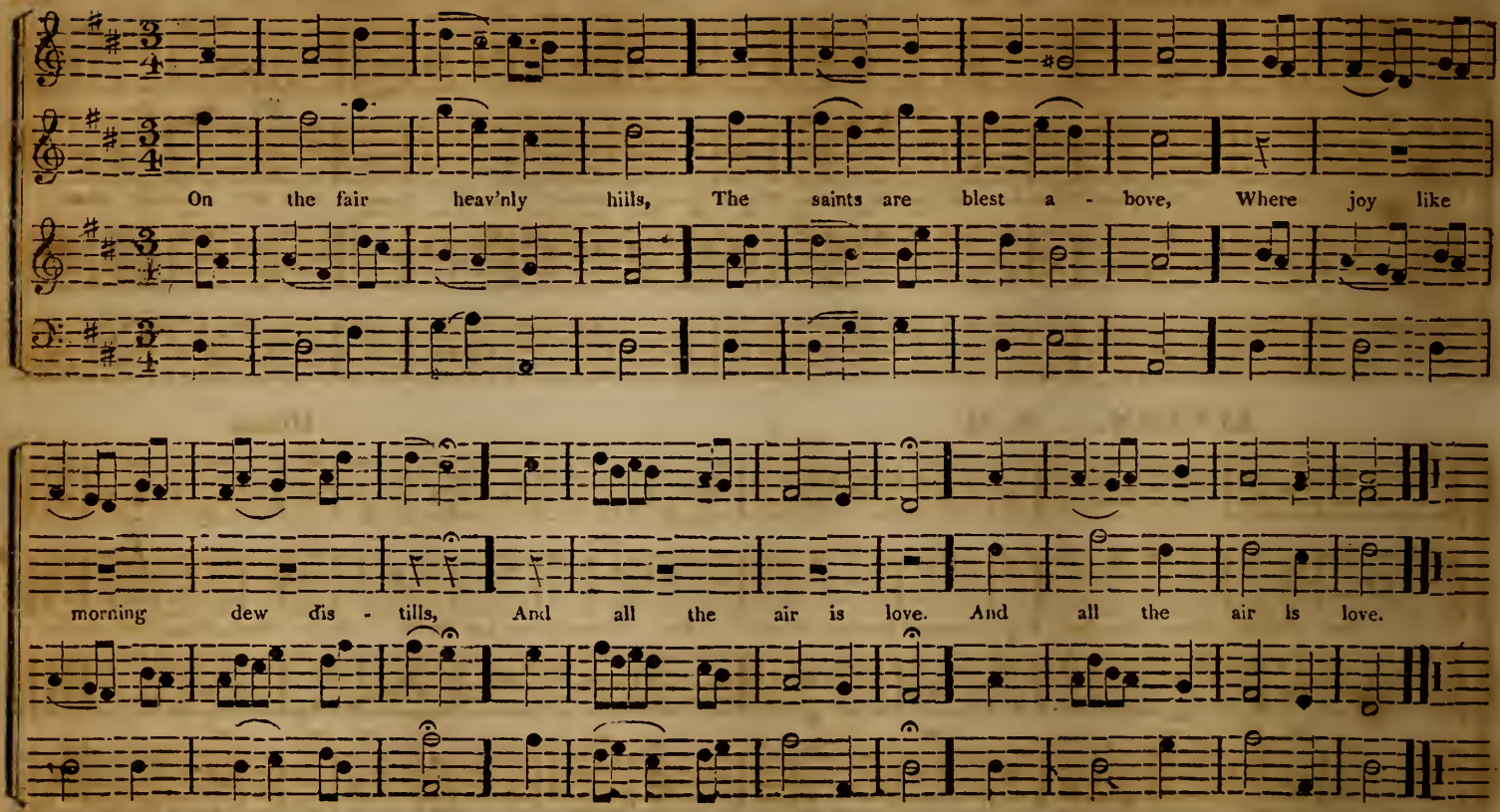
RUTLAND. S. M.


Grace, 'tis a charming sound, Har - monious to the ear; Heav'n with the echo shall resound,
And all the earth shall hear. Heav'n with the echo shall resound, And all the earth shall hear.


Soft.
O! may I ne'er for - get, The mercy of my God! Nor ev - er want a
Loud.
tongue to spread, His loudest praise a - broad. His loudest praise a - broad.

ELYSIUM. S. M.

W. Arnold.



SHIRLAND. S. M.

He leads me to the place Where heav'nly pasture grows, Where living waters gently pass, And full salvation flows.

LUCERN. S. M.

Dixon.

The hill, the lawn, the lake, With thousand beauties shine, The silent grove, and awful shade, Proclaim his pow'r divine.

SILVER-STREET. S. M.

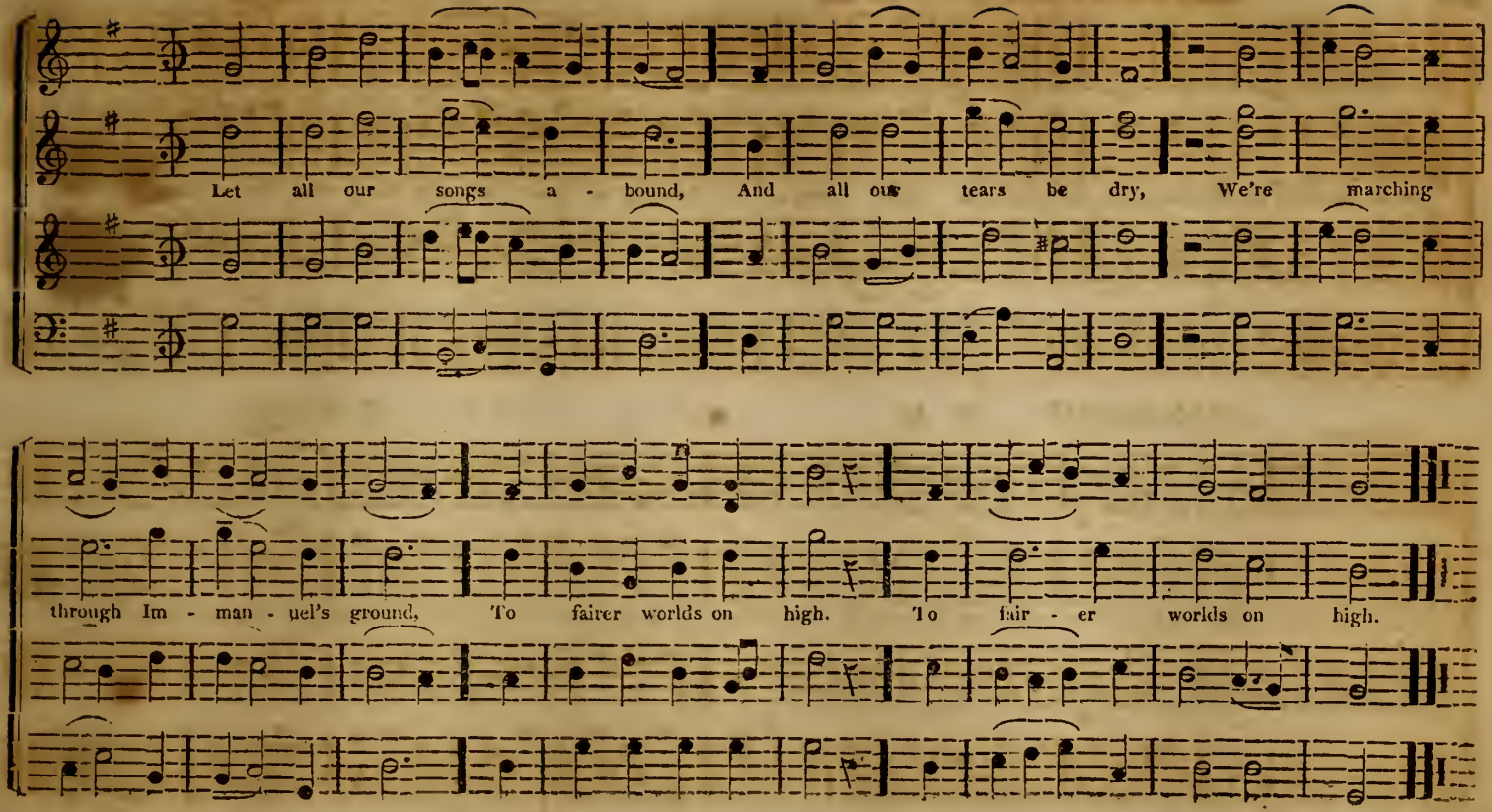
Smith.

Come, sound his praise abroad, And hymns of glory sing; Jehovah is the sovereign God, The u - niversal King.

CHORUS.

Slow.

Praise ye the Lord, Hallelujah, Praise ye the Lord, Hallelujah, Hallelujah, Hallelujah, Hallelujah, Praise ye the Lord


Let all our songs a - bound, And all our tears be dry, We're marching
through Im - man - uel's ground, To fairer worlds on high. To fair - er worlds on high.

YARMOUTH. S. M. Wainwright.

Thou centre of my rest, Look down with pitying eye, While with pro - tracted pain oppress'd, I breathe the plaintive sigh.

WINTHROP. S. M. T. Jackson.

Far as thy name is known, The world declares thy praise; Thy saints, O Lord, before thy throne, Their songs of honor raise.

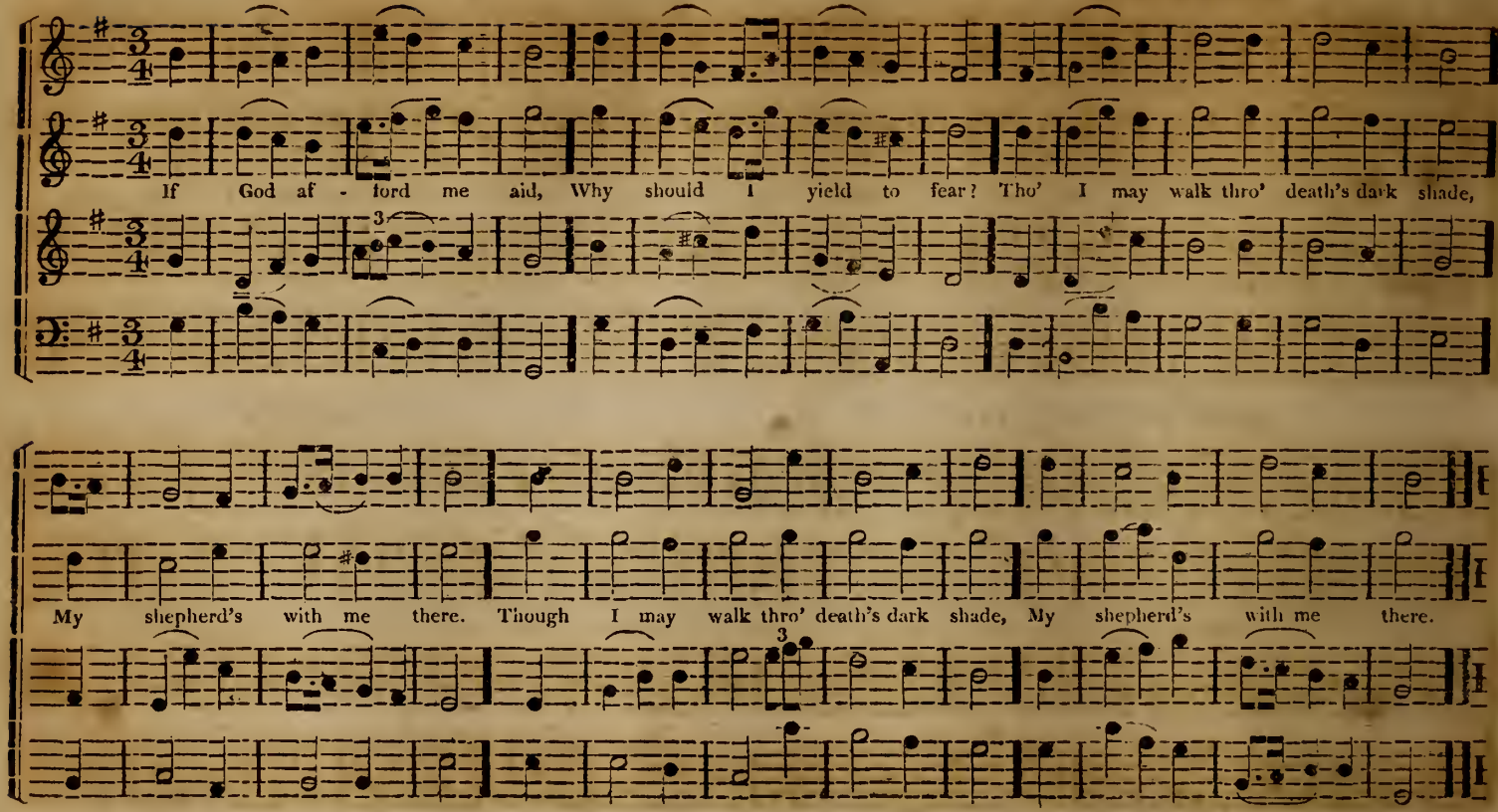
BINGHAM. S. M. T. Jackson.

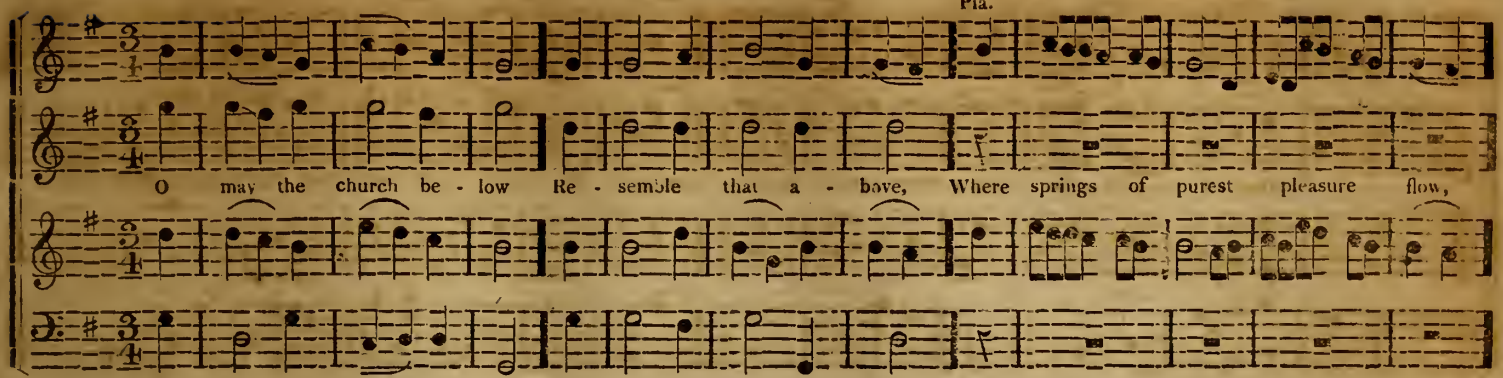
My thirsty fainting soul Thy mercy does implore, Not travellers, in desert lands, Can pant for water more.

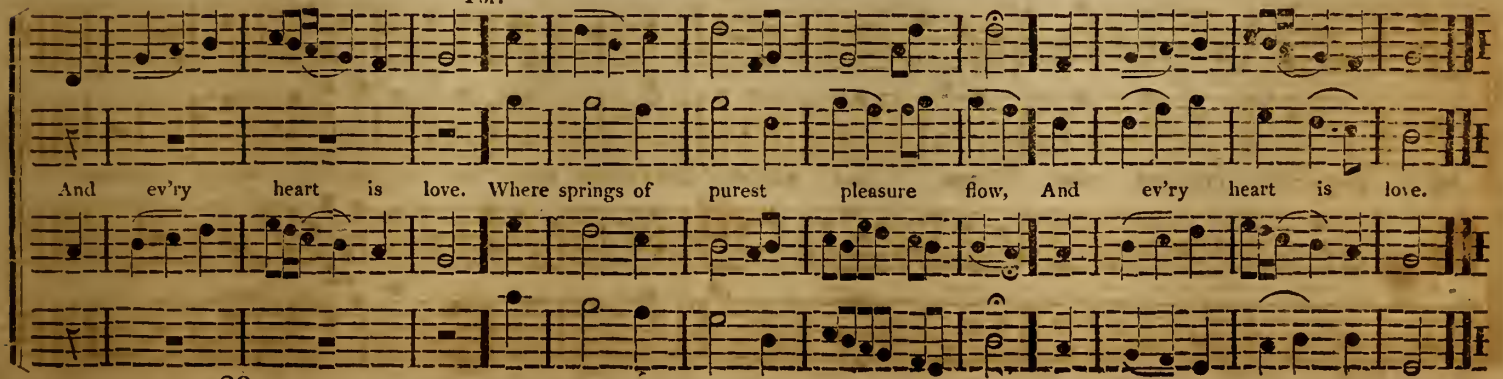
MOUNT EPHRAIM. S. M. Milgrove.

Great is the Lord our God, And let his praise be great; He makes his church his blest abode, His most de - lightful seat.

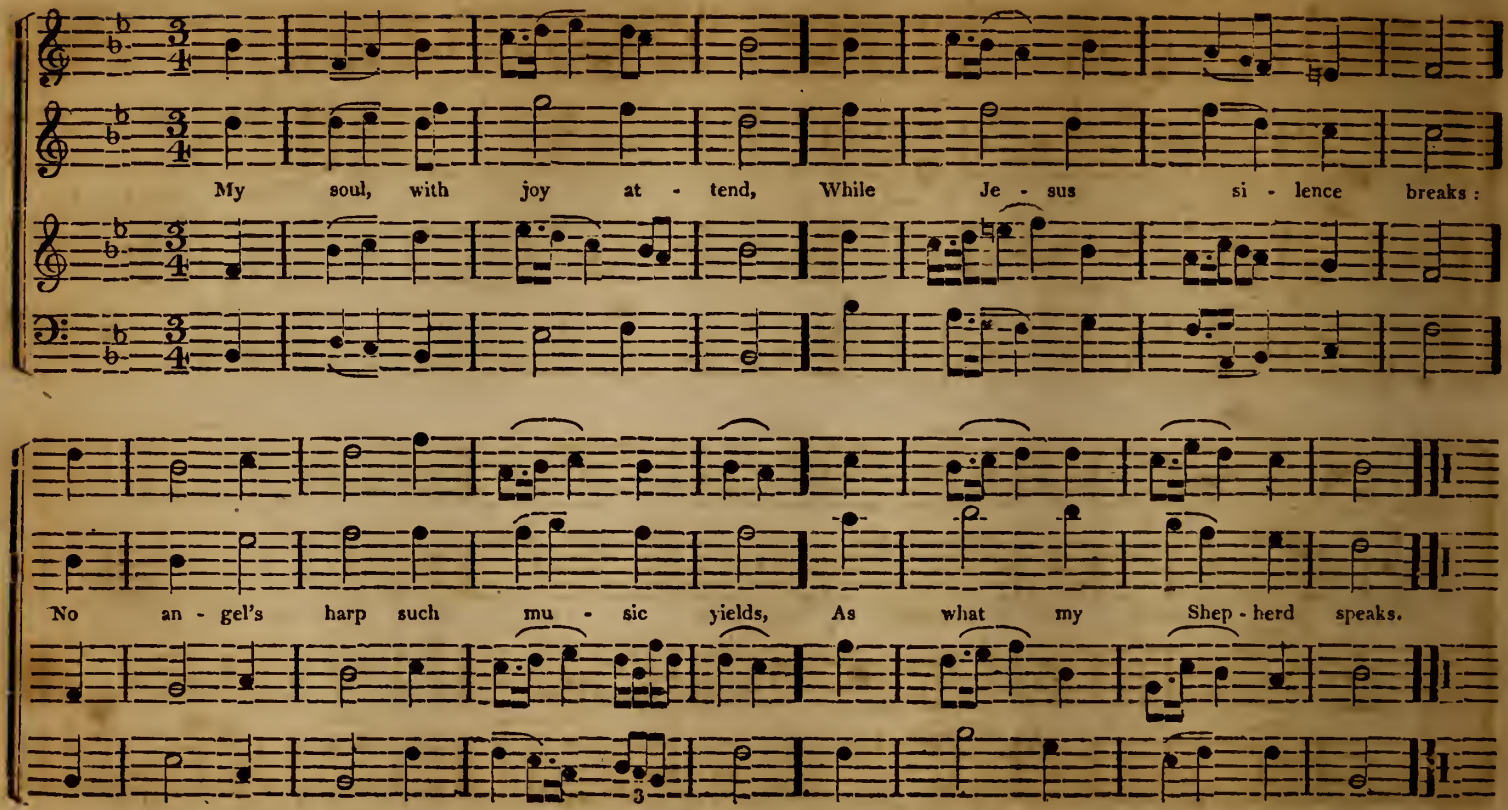
RYLAND. S. M. Walker.

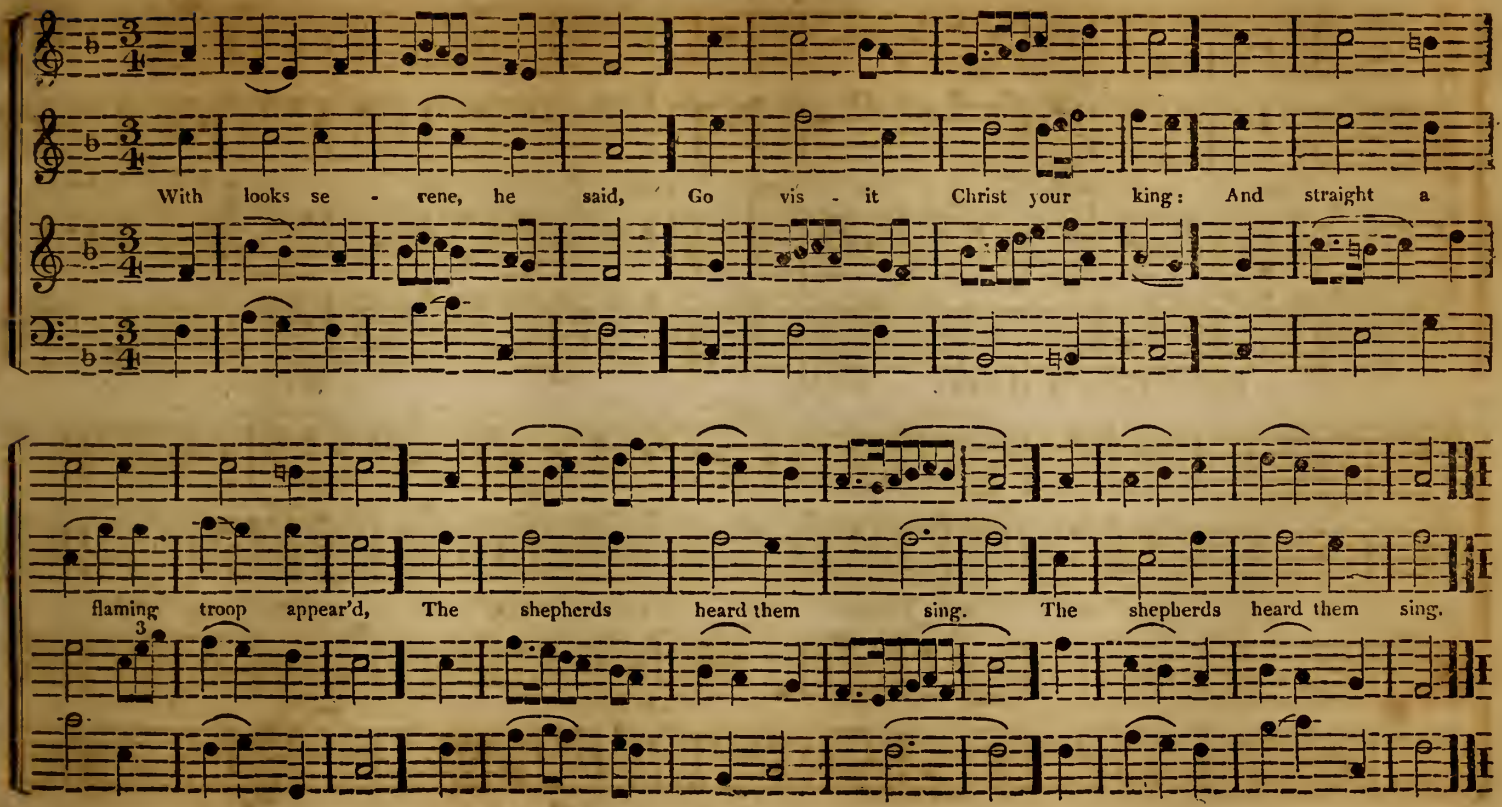



Pia.
O may the church be - low Re - semble that a - bove, Where springs of purest pleasure flow,

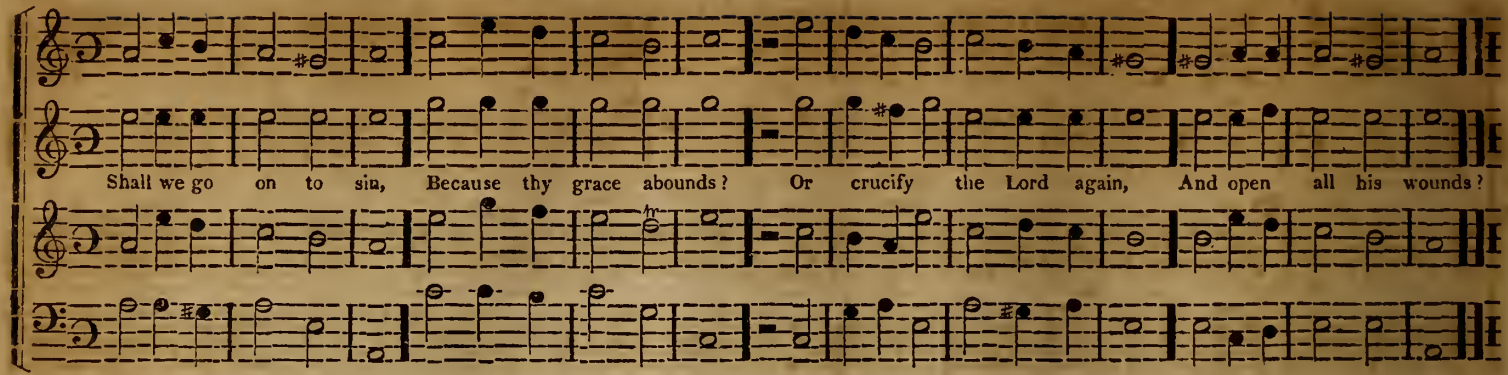

For.
And ev'ry heart is love. Where springs of purest pleasure flow, And ev'ry heart is love.

HOPKINS. S. M.

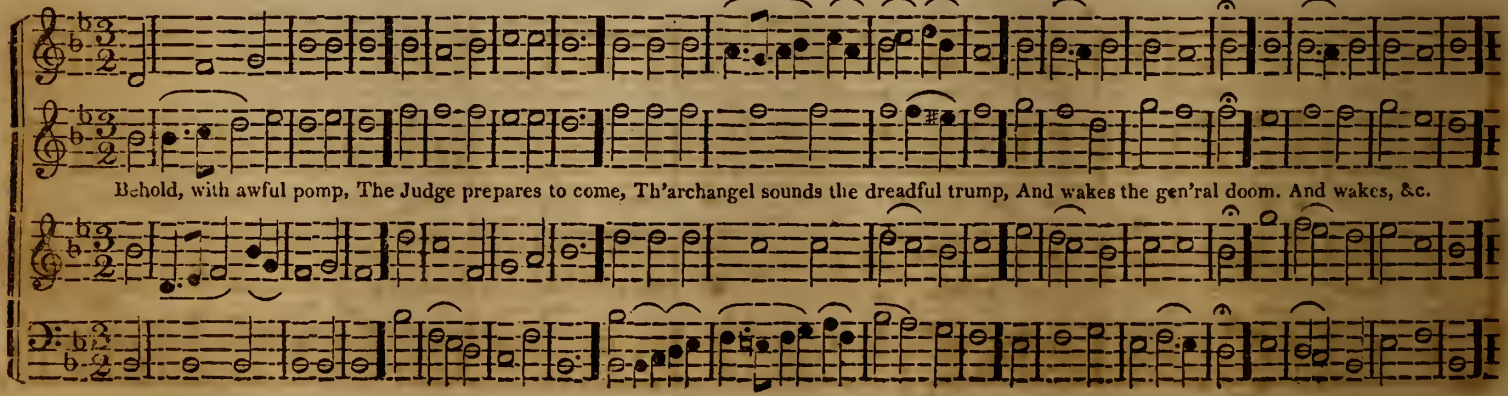

My soul, with joy at - tend, While Je - sus si - lence breaks:
No an - gel's harp such mu - sic yields, As what my Shep - herd speaks.

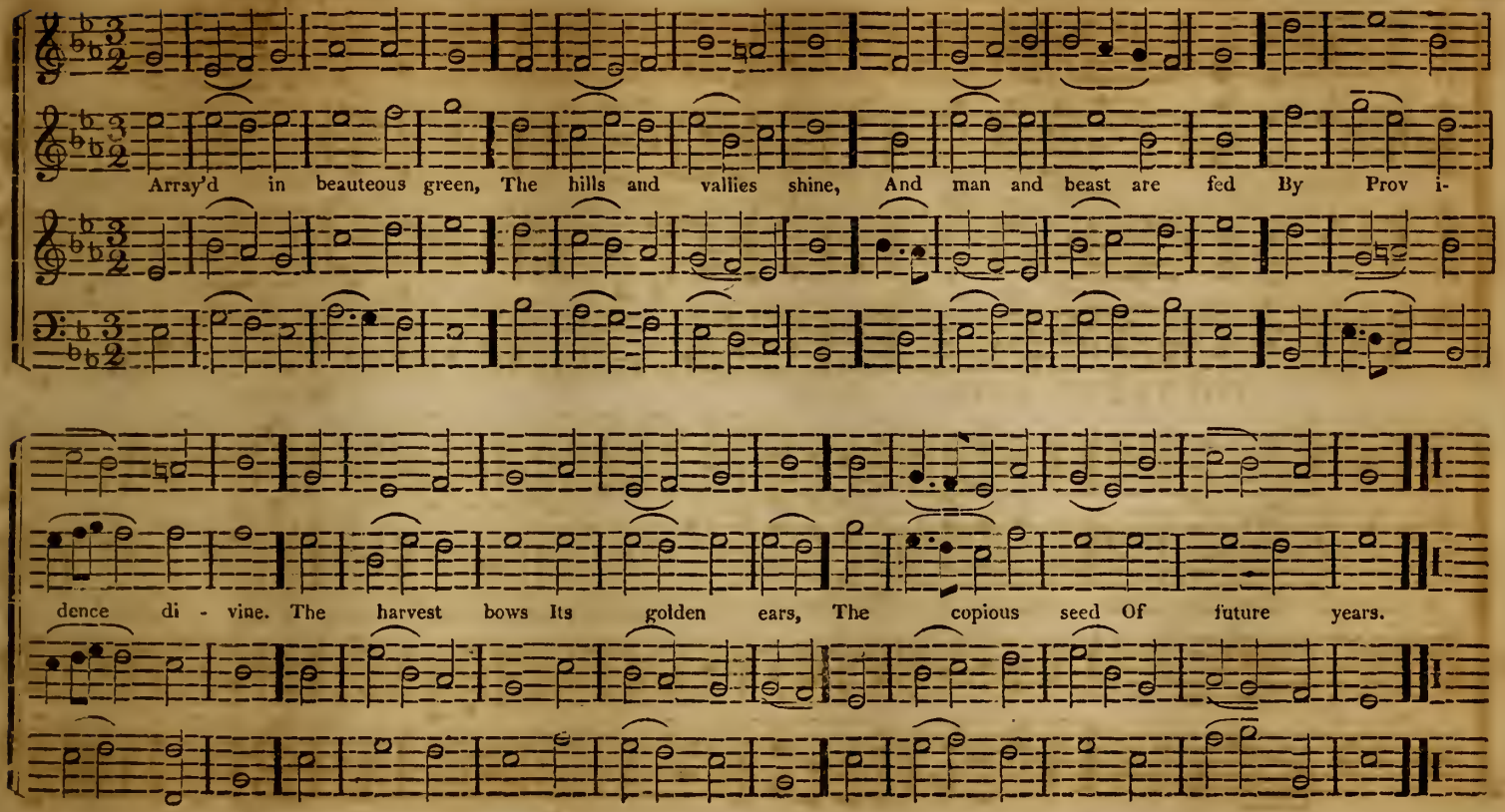

With looks se - rene, he said, Go vis - it Christ your king: And straight a
flaming troop appear'd, The shepherds heard them sing. The shepherds heard them sing.

AYLESBURY. S. M. Dr. Green.



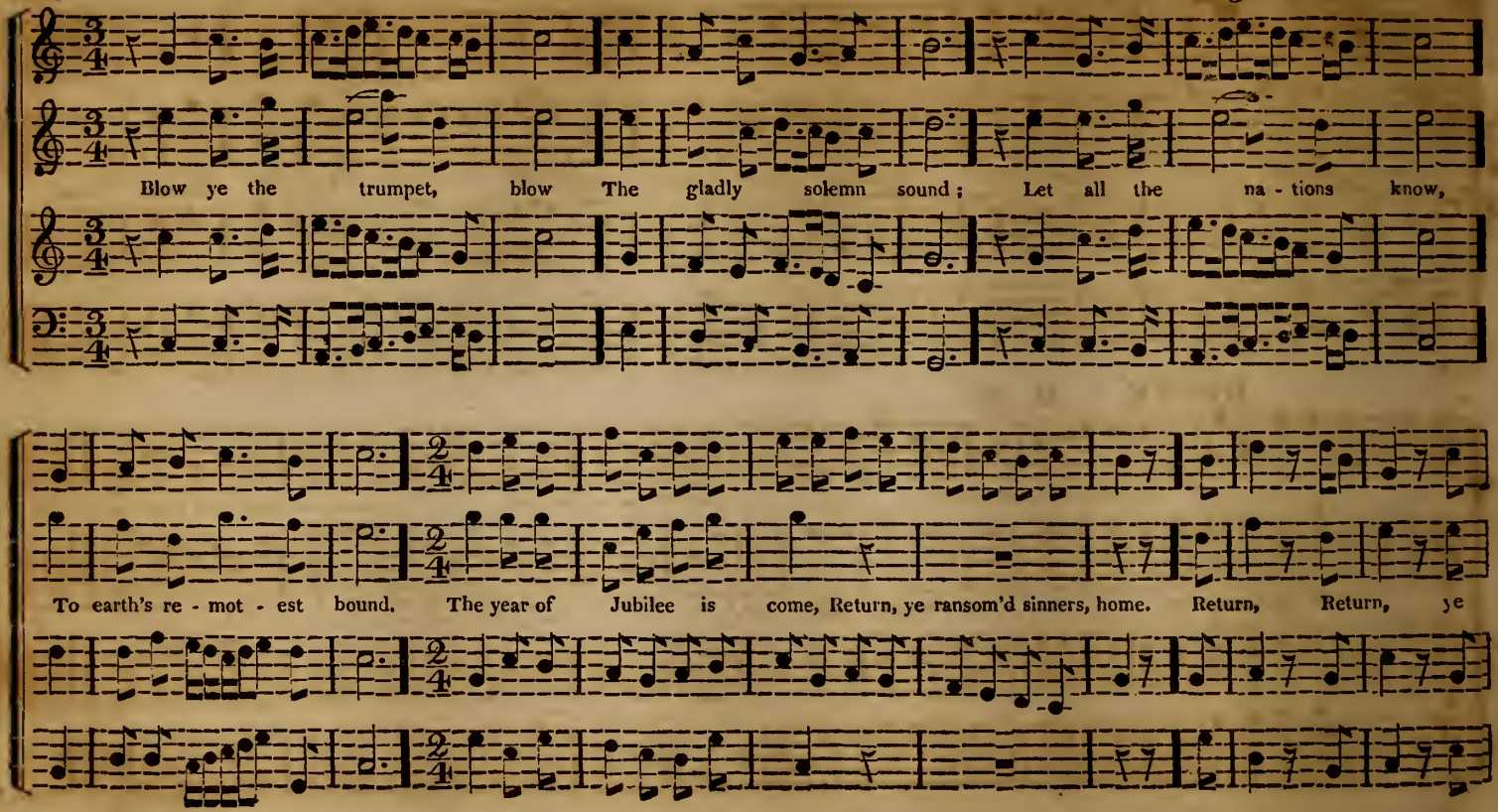
FOUNDER'S HALL. S. M. Walker.




Array'd in beauteous green, The hills and vallies shine, And man and beast are fed By Prov i-
dence di - vine. The harvest bows Its golden ears, The copious seed Of future years.

JUBILEE. H. M.

N. Partridge.



ransom'd sinners, home. Return, ye ransom'd sinners, home. Re - turn, ye ransom'd sinners, home.

N. B. In singing other words, omit what is between the two last double bars.

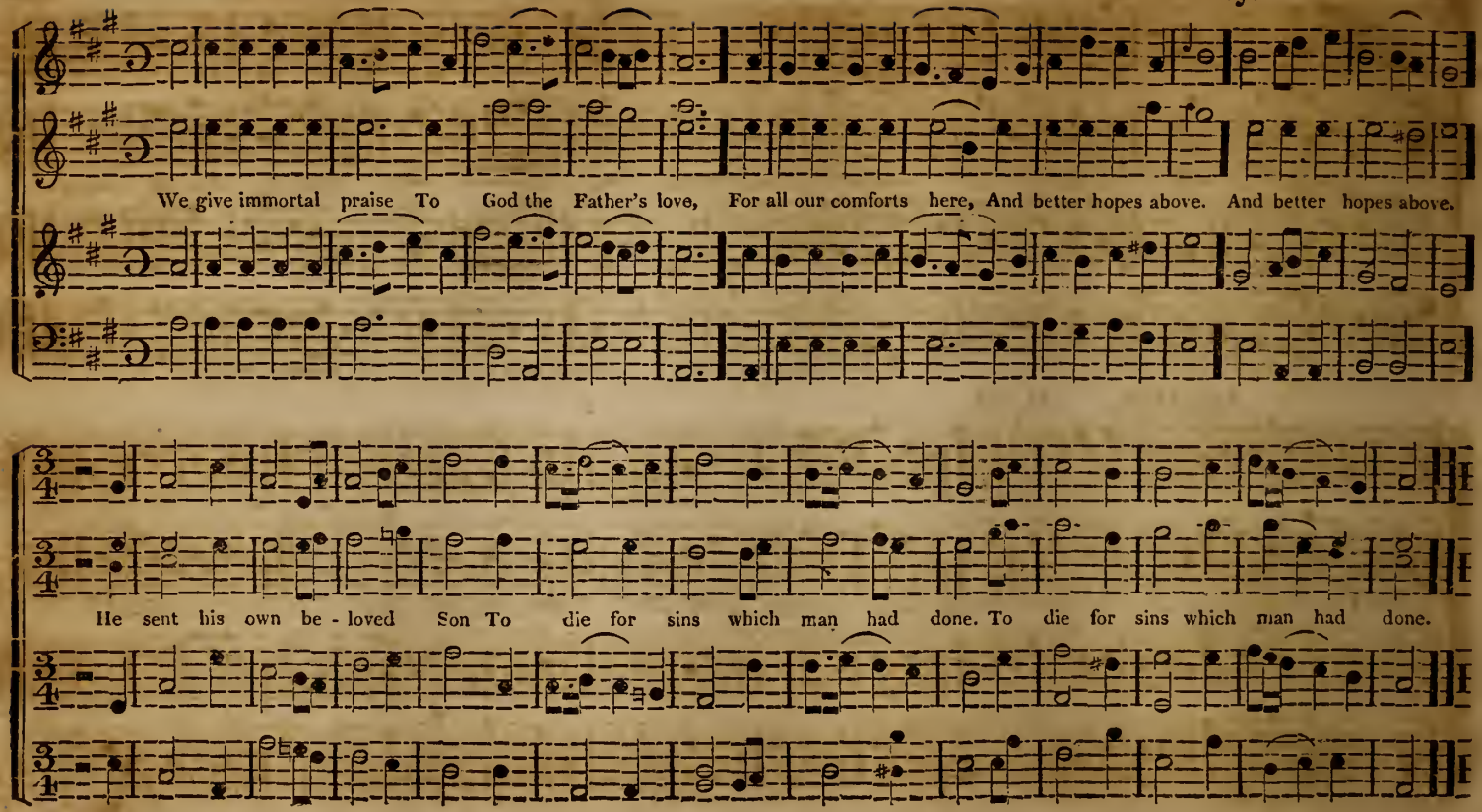
GROVE. H. M.

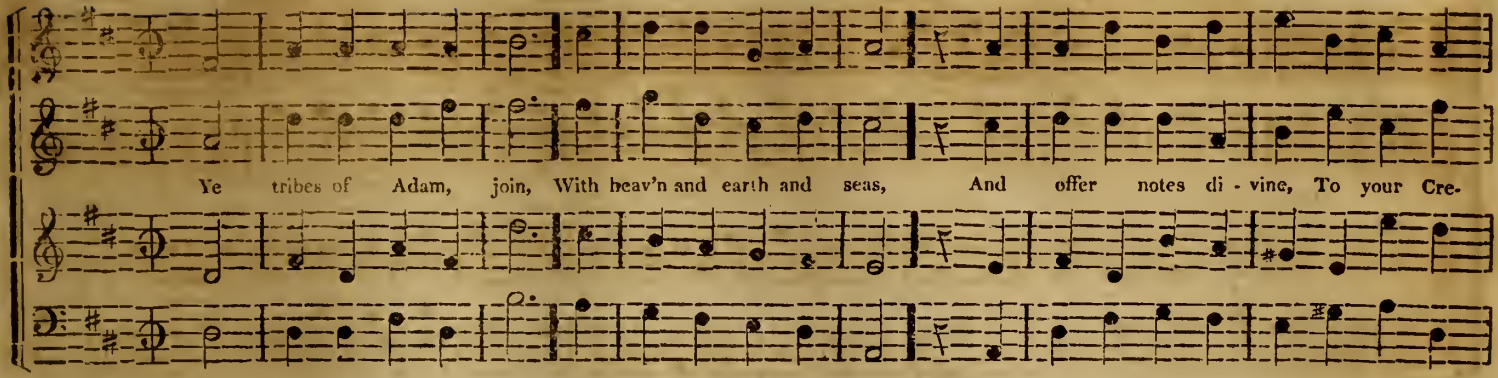
The God who rules above : And makes them taste his love. His saints shall raise His honours high.

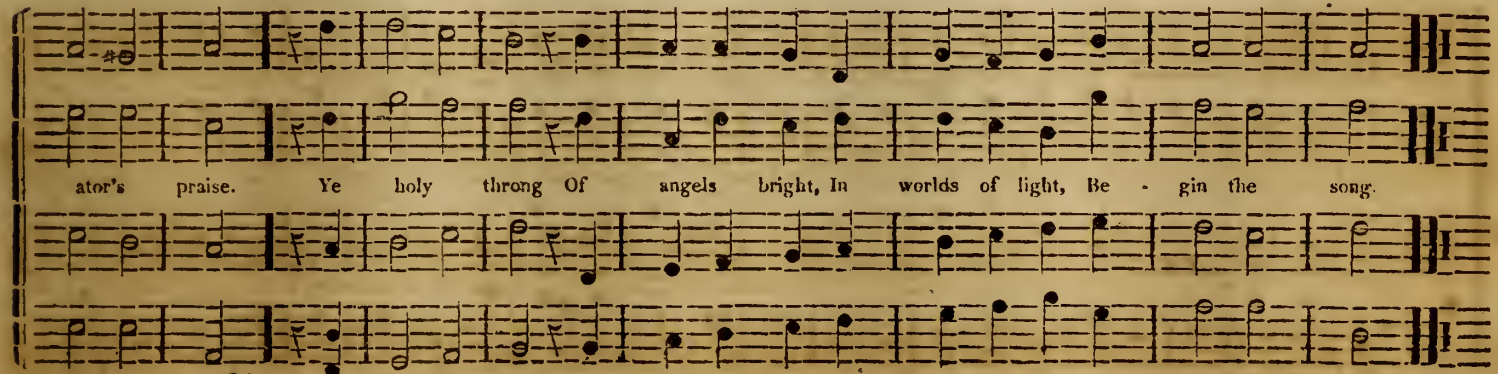
Let all the nations fear He brings his people near, While earth and sky Attempt his praise,

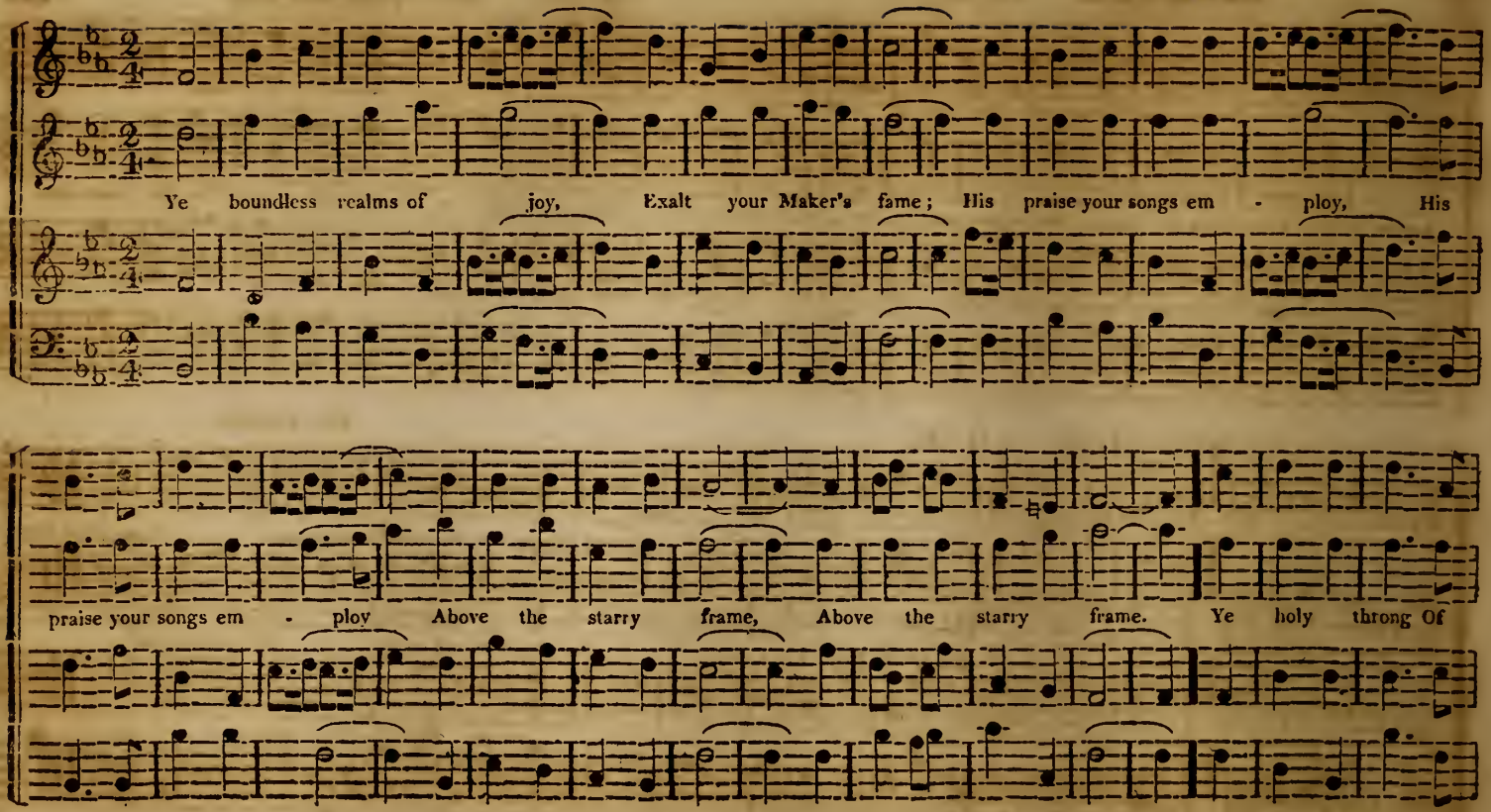
DARTMOUTH. H. M.

Dr. Burney.




Ye tribes of Adam, join, With heav'n and earth and seas, And offer notes di - vine, To your Cre-


ator's praise. Ye holy throng Of angels bright, In worlds of light, Be - gin the song.

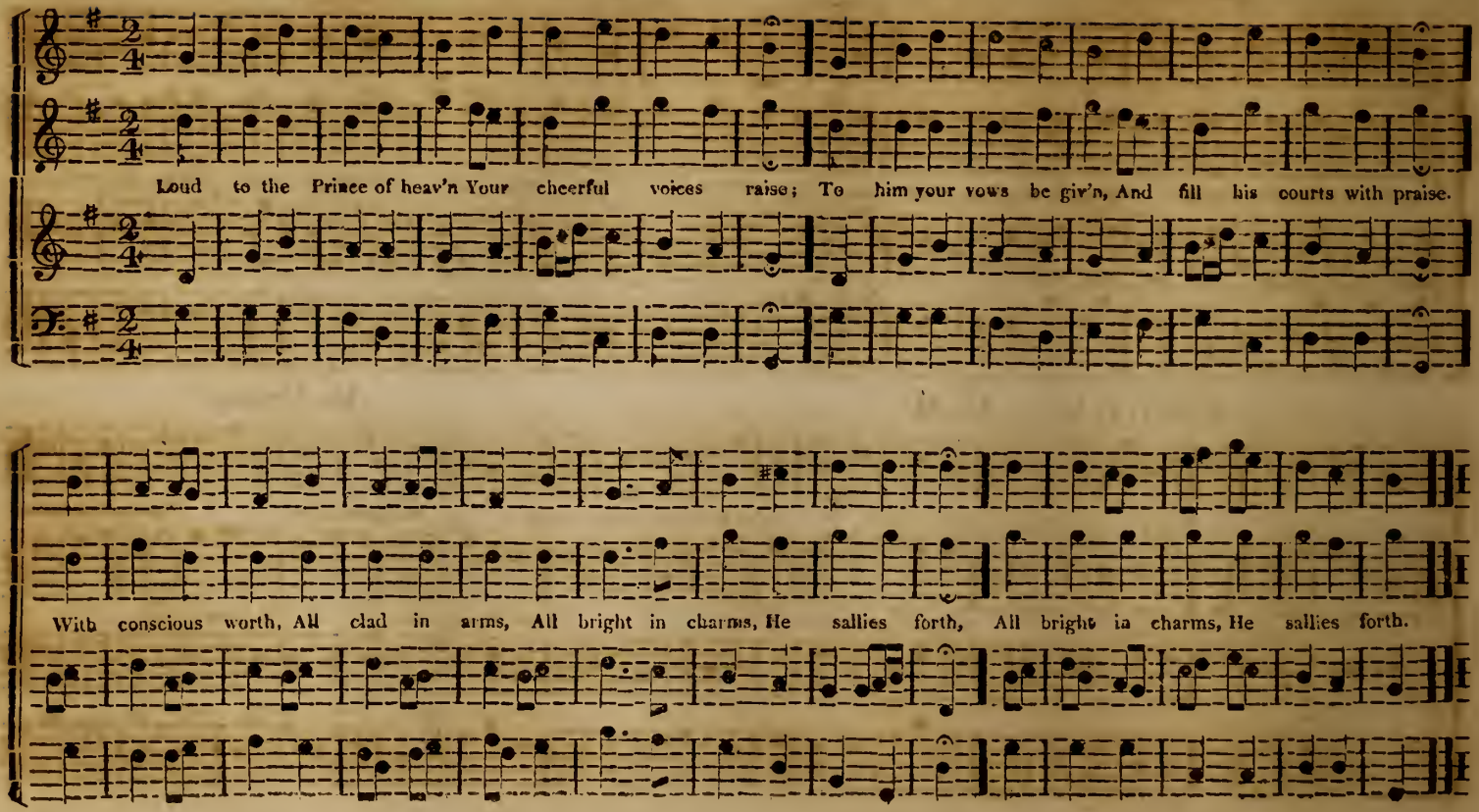

Ye boundless realms of joy, Exalt your Maker's fame; His praise your songs em - ploy, His
praise your songs em - ploy Above the starry frame, Above the starry frame. Ye holy throng Of

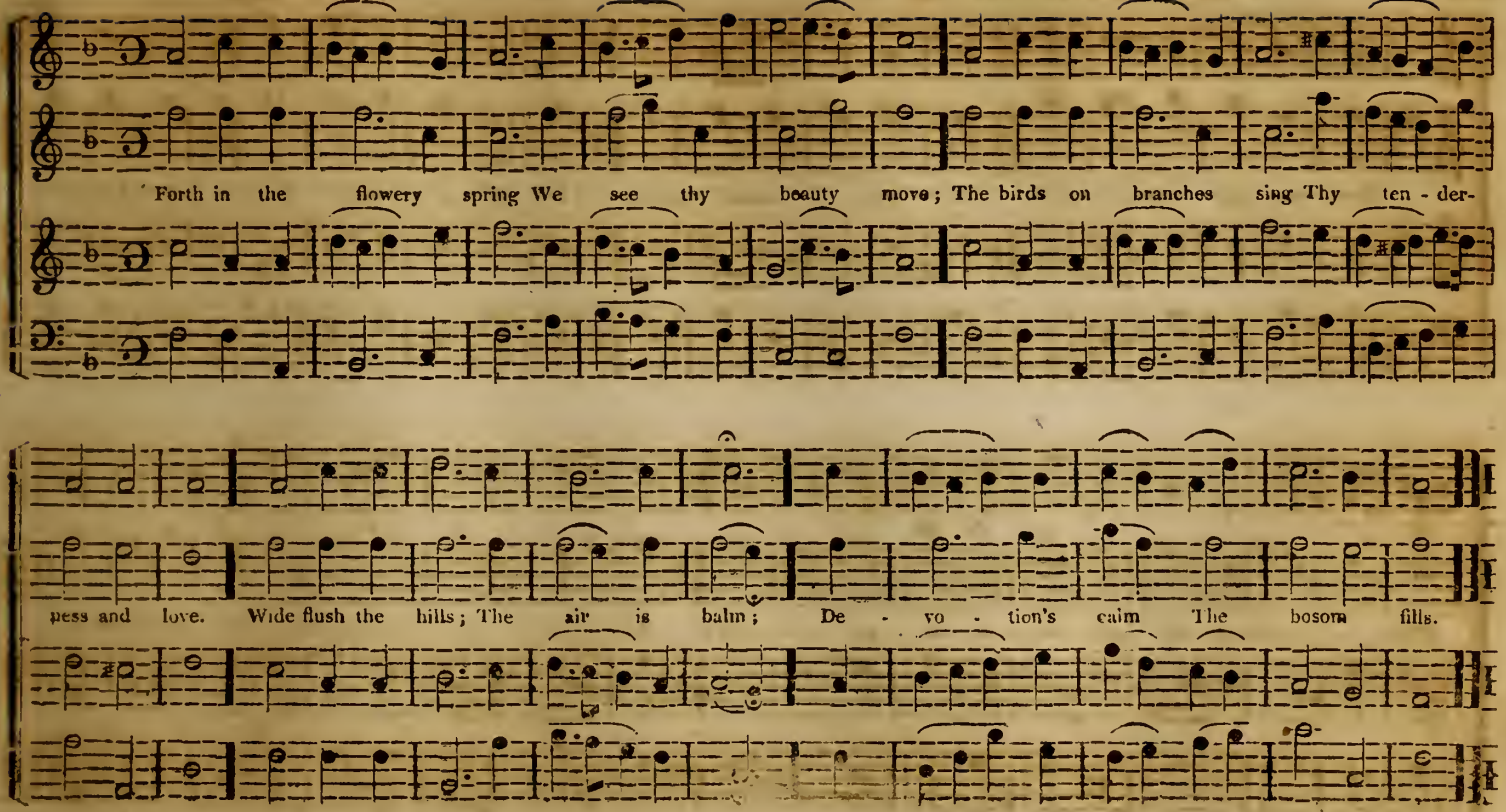
angels bright, In worlds of light, Begin the song. Ye holy throng Of angels bright, In worlds of light, Begin the song.

NORWICH. H. M Dr. Green.

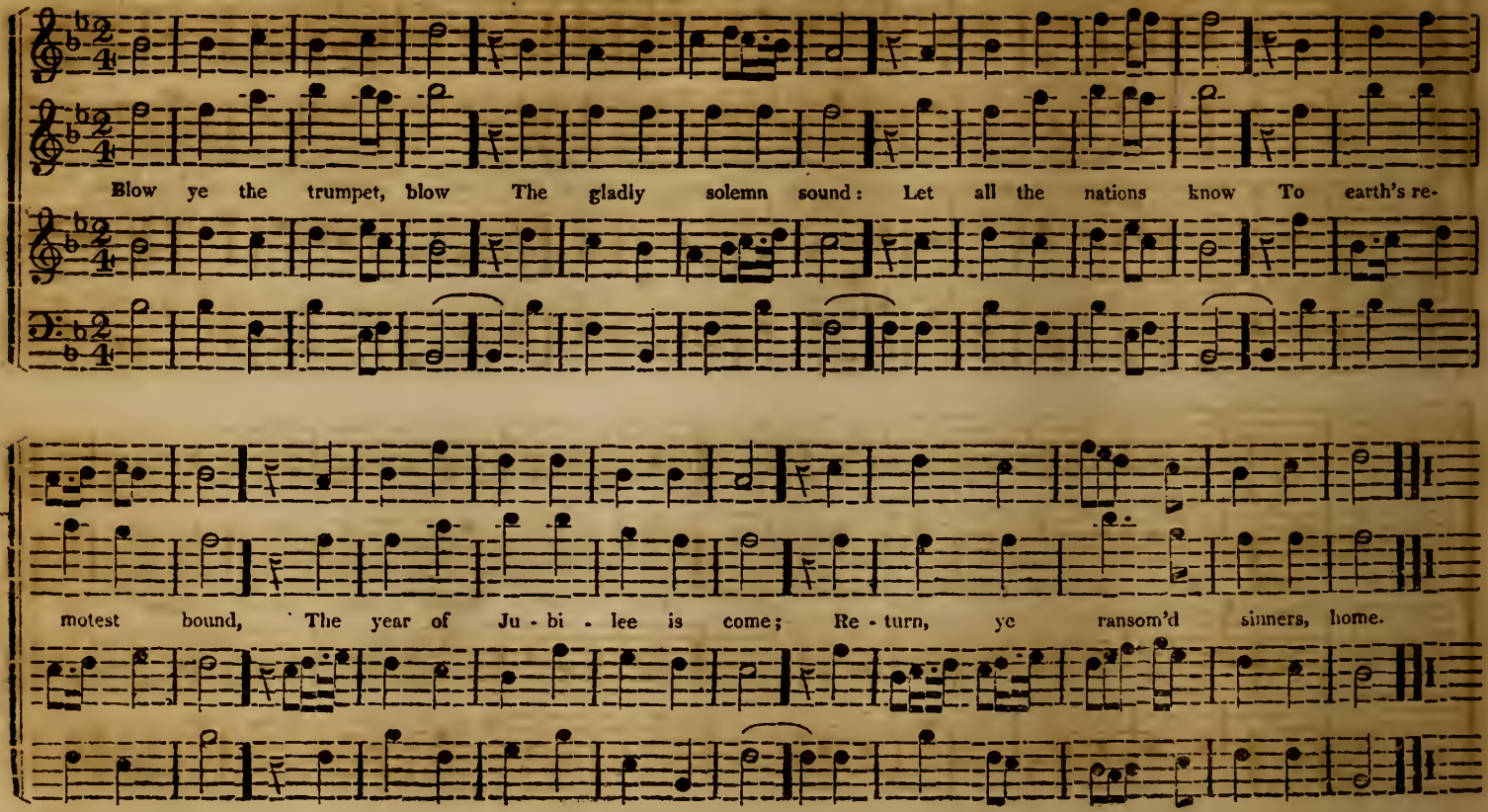
To save our souls from death? To keep our mortal breath. Nor fear to die, Thou call us home.

Hast thou not given thy word, And we can trust thee, Lord, We'll go and come, Till from on high,


Loud to the Prince of heav'n Your cheerful voices raise; To him your vows be giv'n, And fill his courts with praise.
With conscious worth, All clad in arms, All bright in charms, He sallies forth, All bright in charms, He sallies forth.

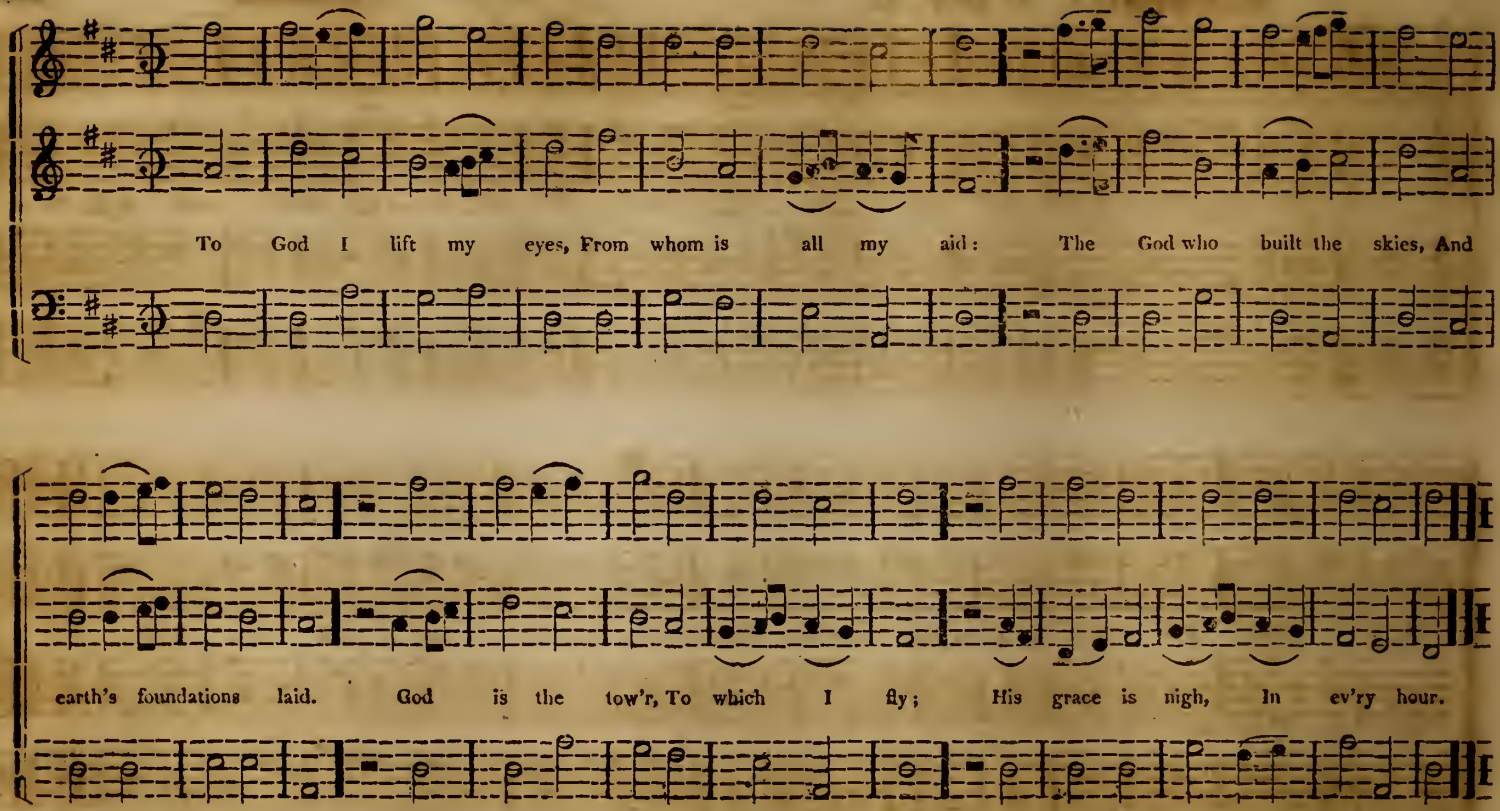

Forth in the flowery spring We see thy beauty move; The birds on branches sing Thy ten - der-
ness and love. Wide flush the hills; The air is balm; De - vo - tion's calm The bosom fills.

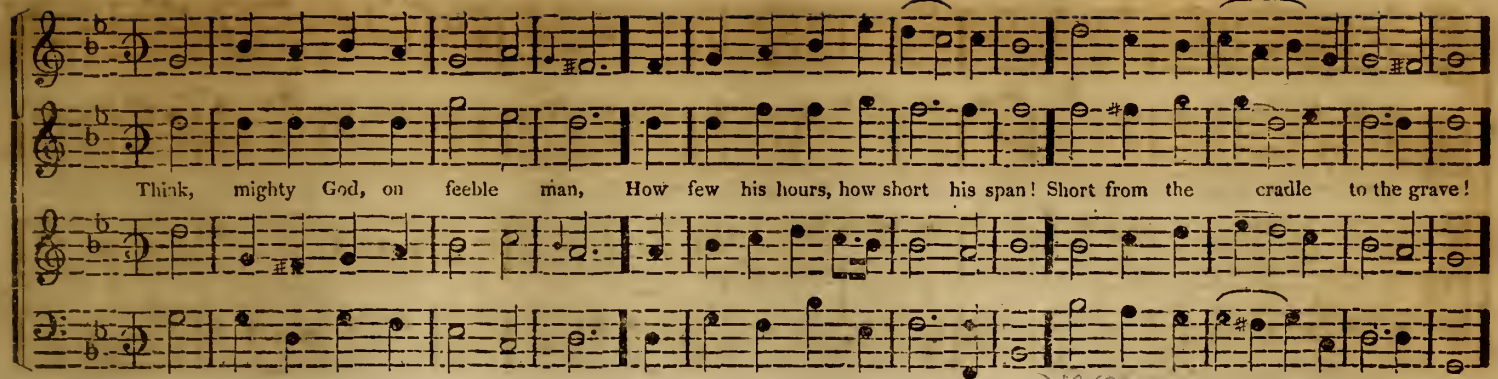
BETHESDA. H. M. **Dr. Green.**

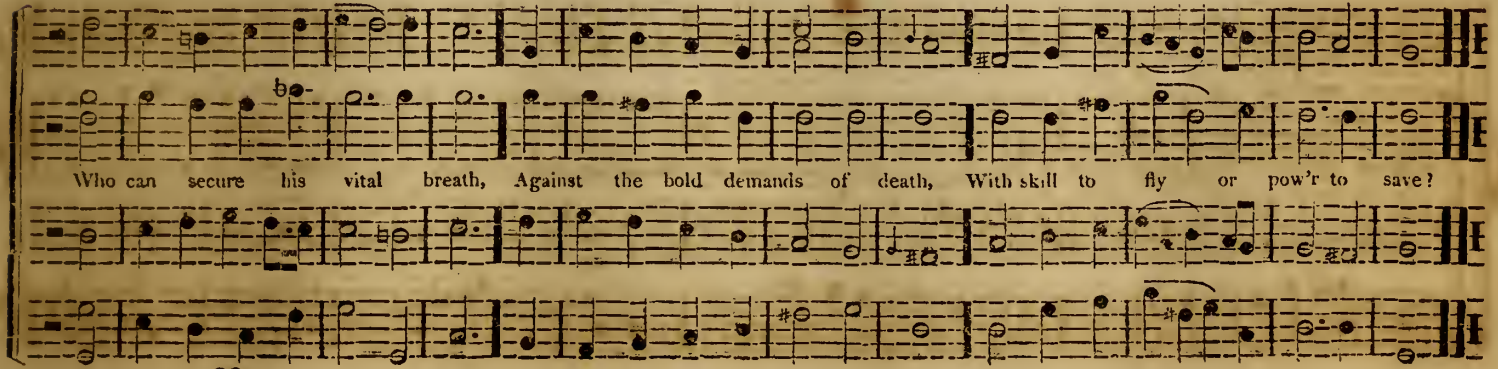


To God, the mighty Lord, Your joyful thanks repeat: To him due praise afford, As good as

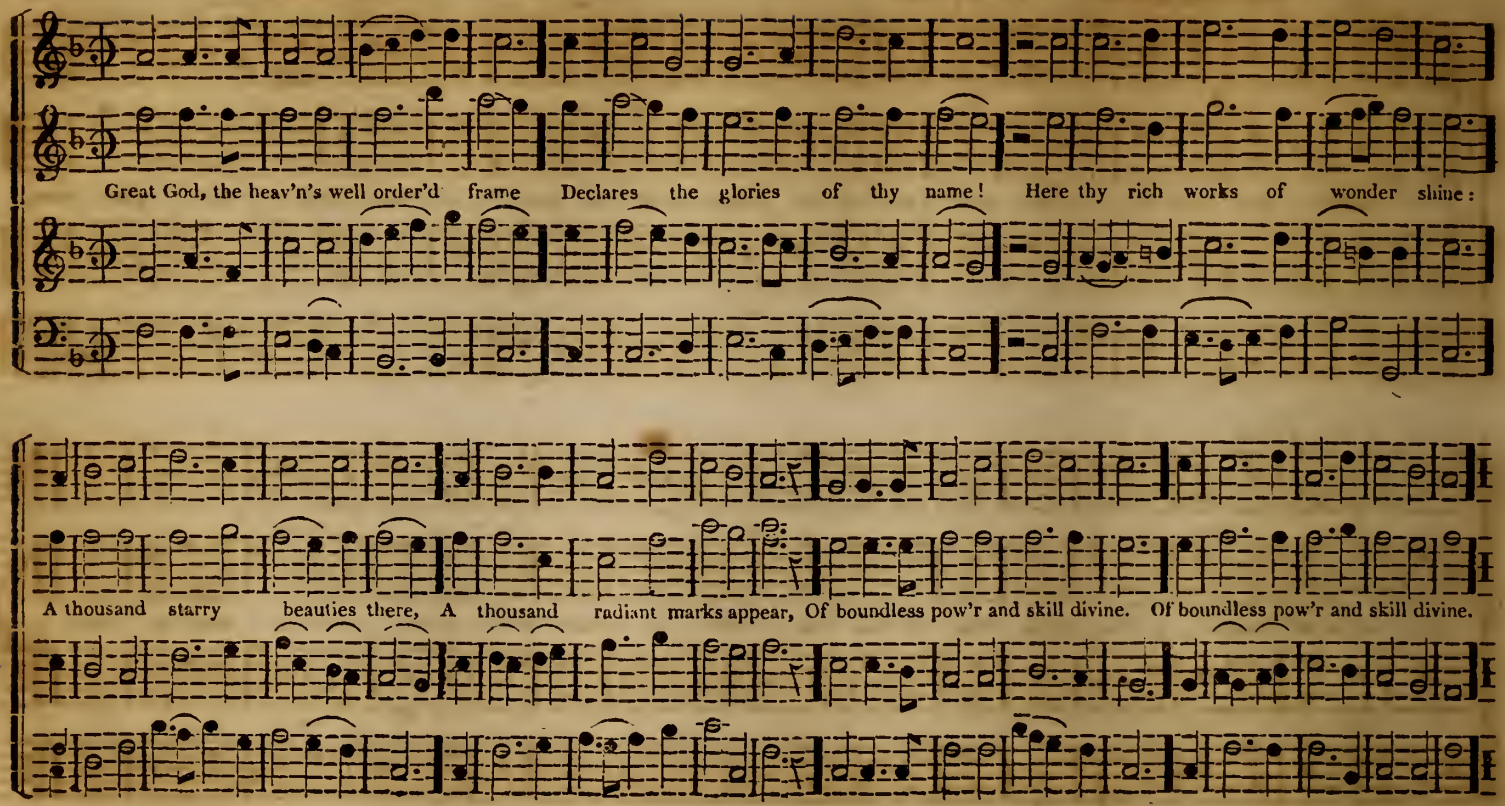
he is great. For God does prove Our constant friend; His boundless love Shall never end.

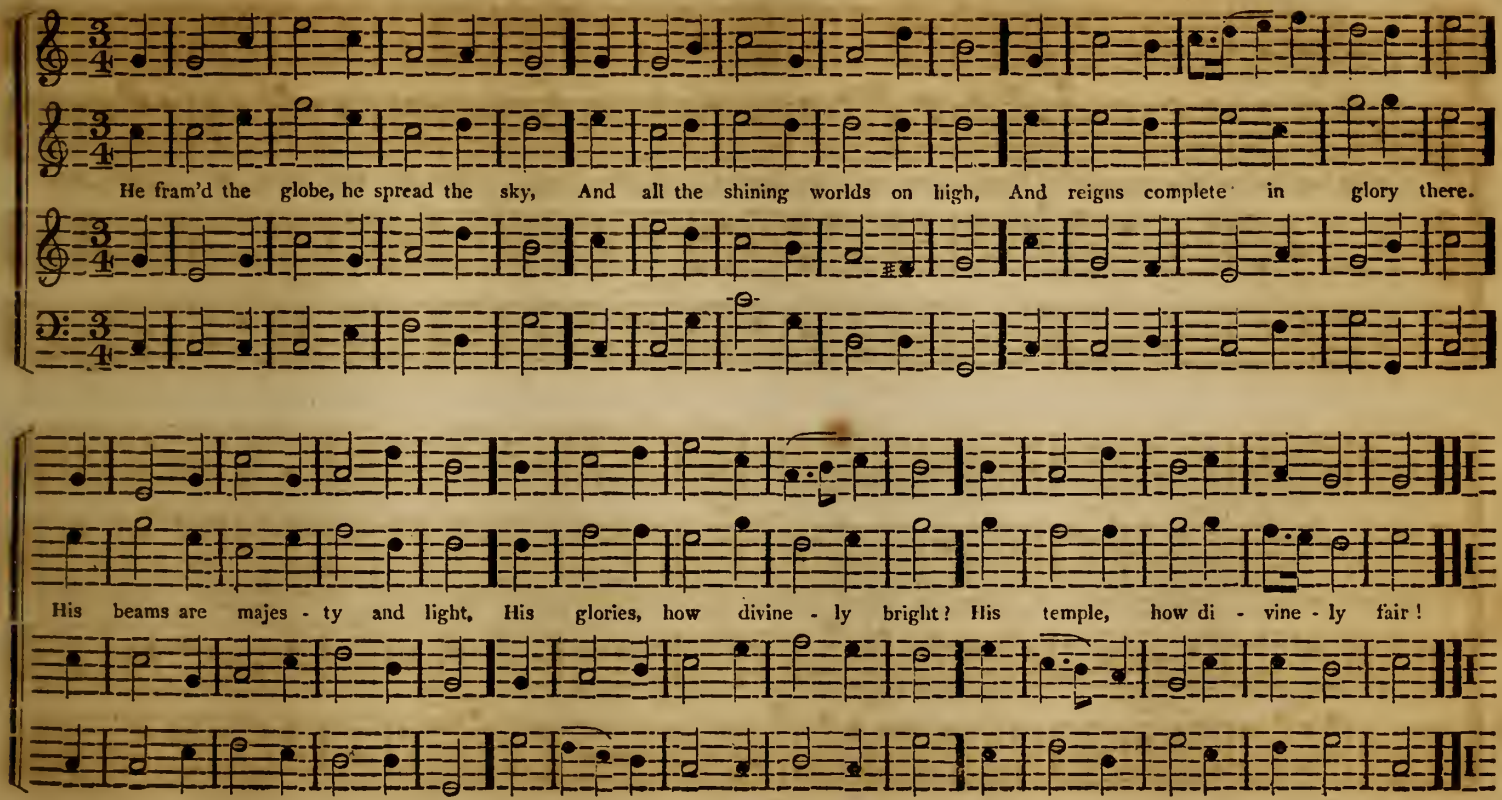

To God I lift my eyes, From whom is all my aid: The God who built the skies, And
earth's foundations laid. God is the tow'r, To which I fly; His grace is nigh, In ev'ry hour.

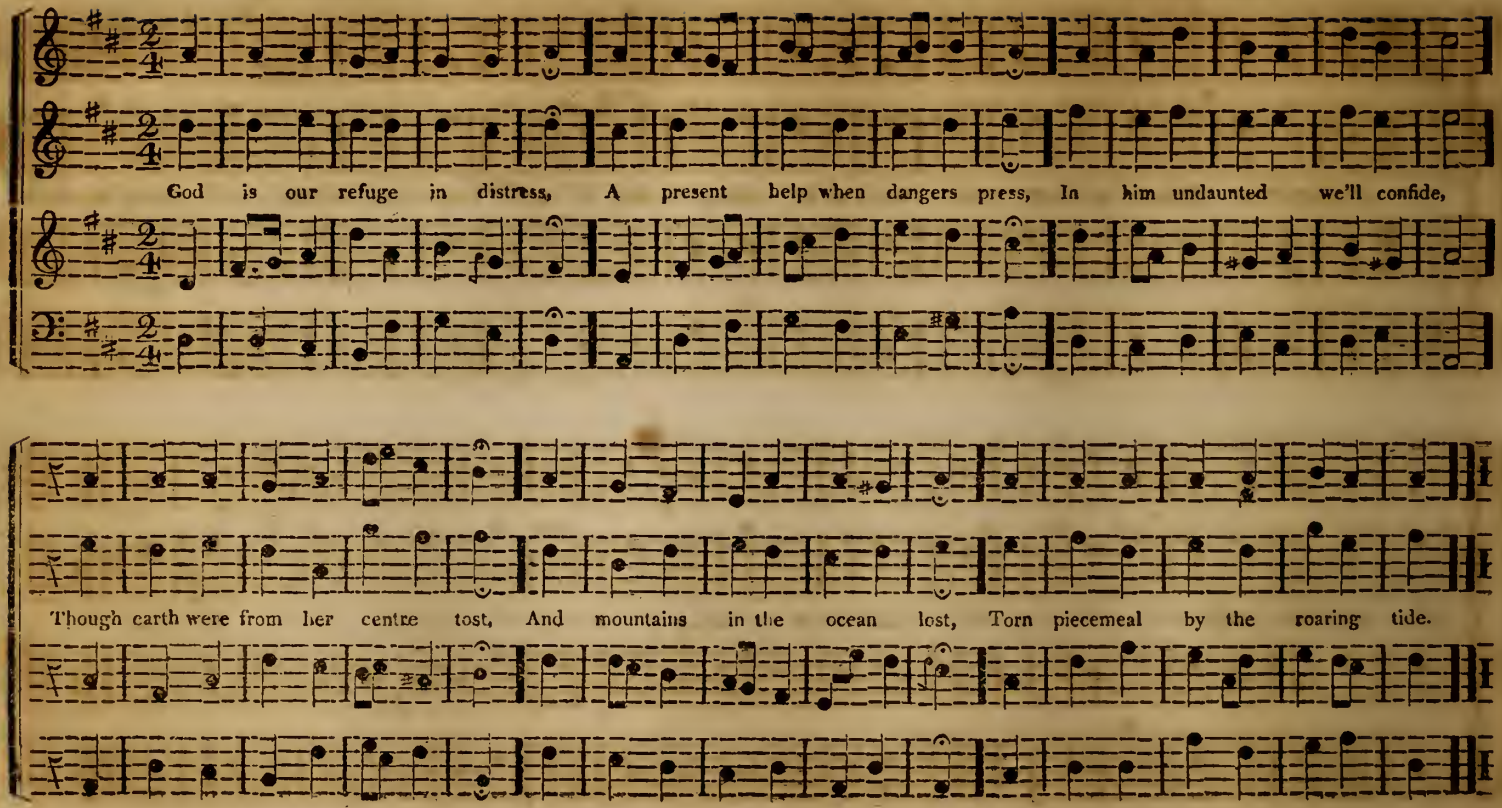

Think, mighty God, on feeble man, How few his hours, how short his span! Short from the cradle to the grave!

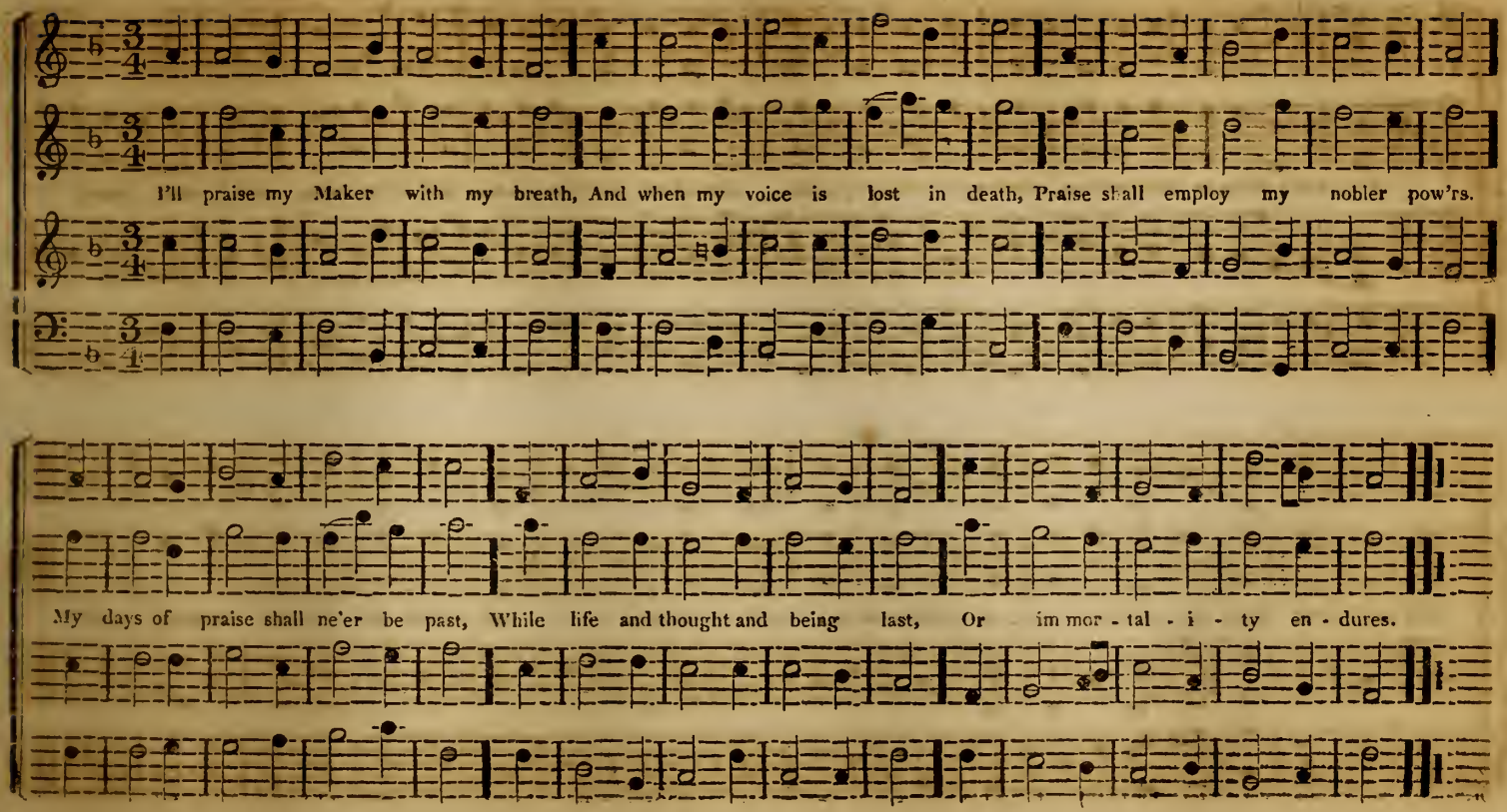

Who can secure his vital breath, Against the bold demands of death, With skill to fly or pow'r to save?

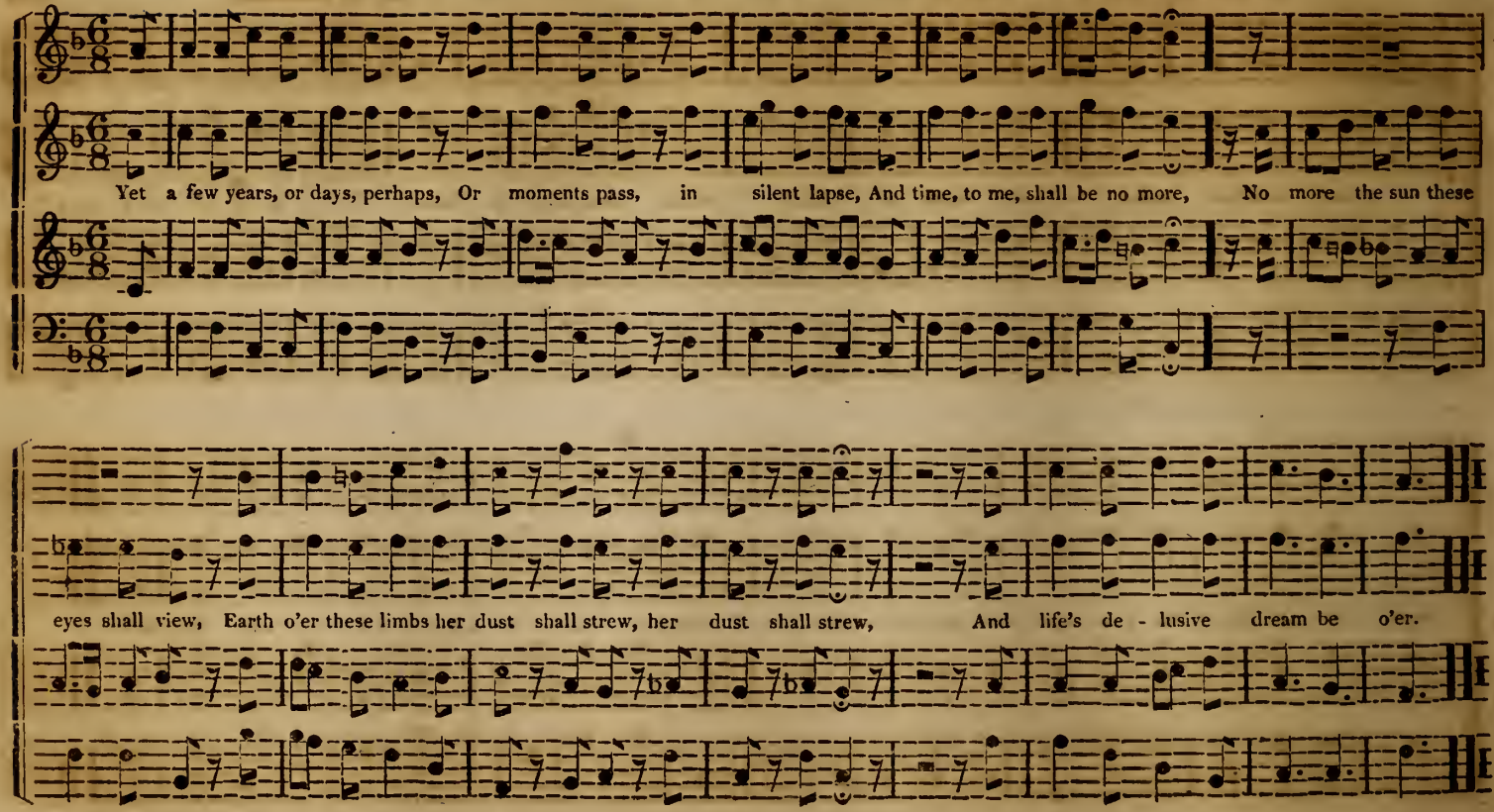
DEVOTION. L. P. M. W. Gill.

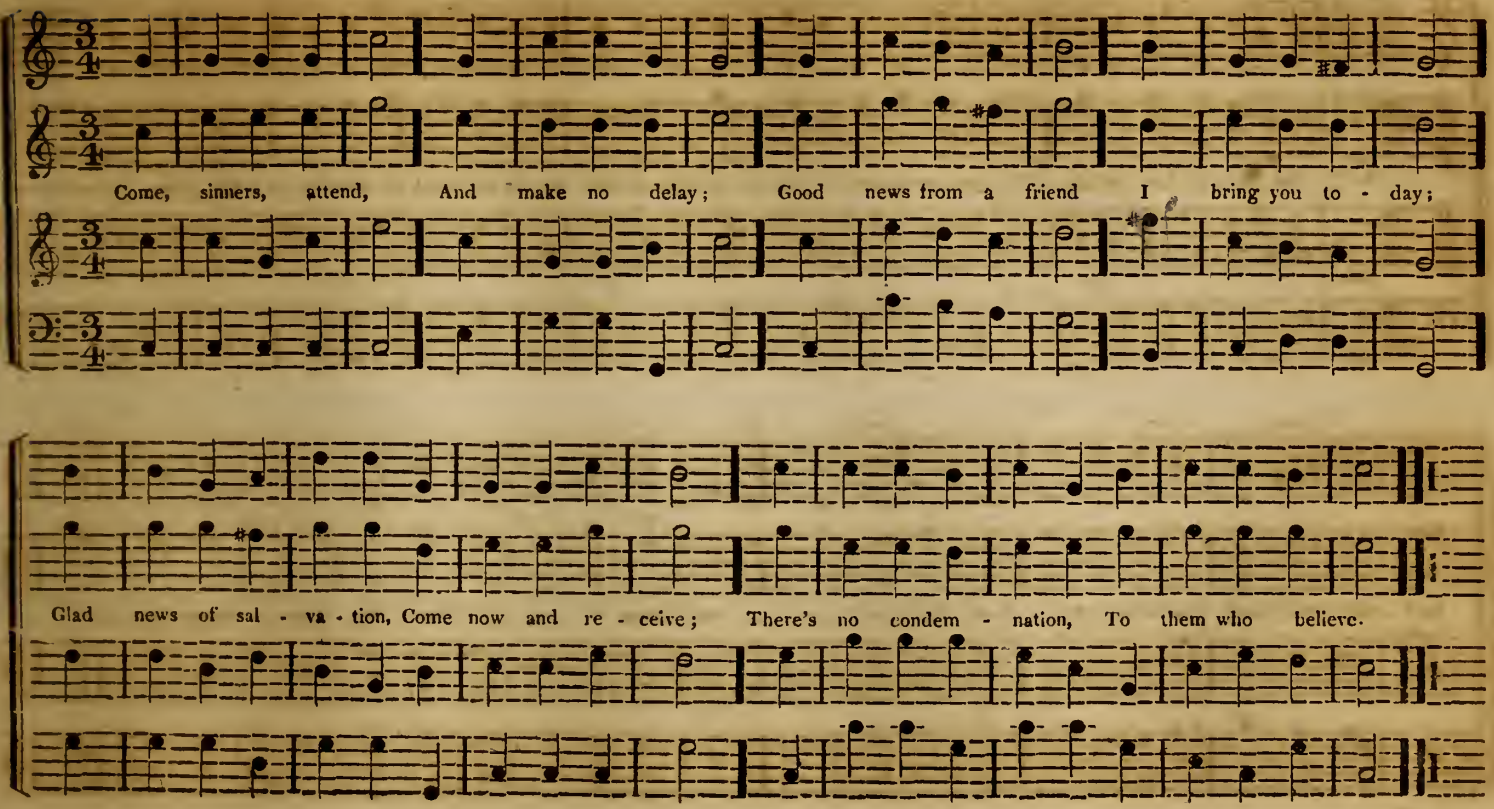


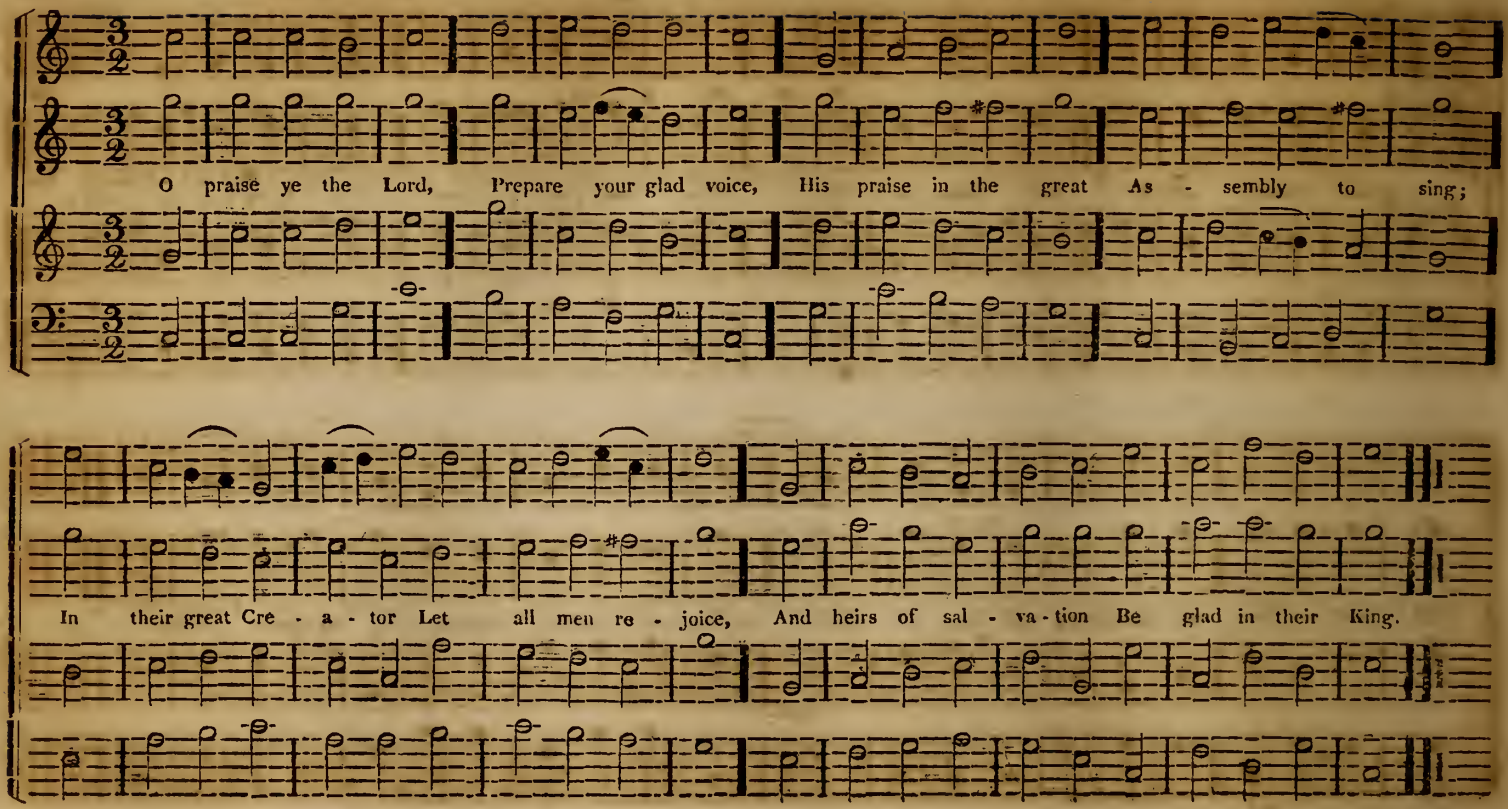

He fram'd the globe, he spread the sky, And all the shining worlds on high, And reigns complete in glory there.
His beams are majes - ty and light, His glories, how divine - ly bright? His temple, how di - vine - ly fair!

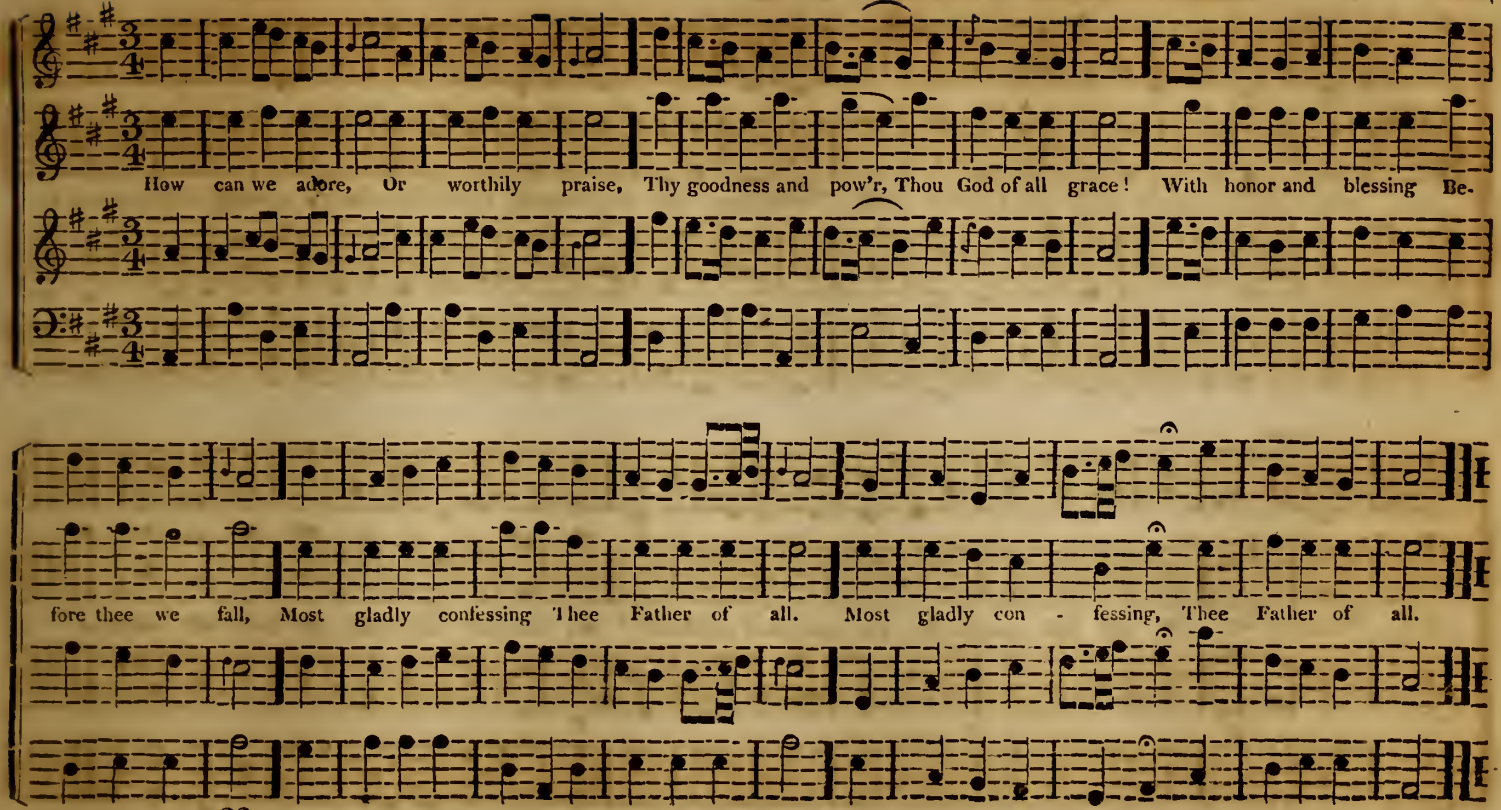

God is our refuge in distress, A present help when dangers press, In him undaunted we'll confide,
Though earth were from her centre tost, And mountains in the ocean lost, Torn piecemeal by the roaring tide.


I'll praise my Maker with my breath, And when my voice is lost in death, Praise shall employ my nobler pow'rs.
My days of praise shall ne'er be past, While life and thought and being last, Or im mor - tal - i - ty en - dures.

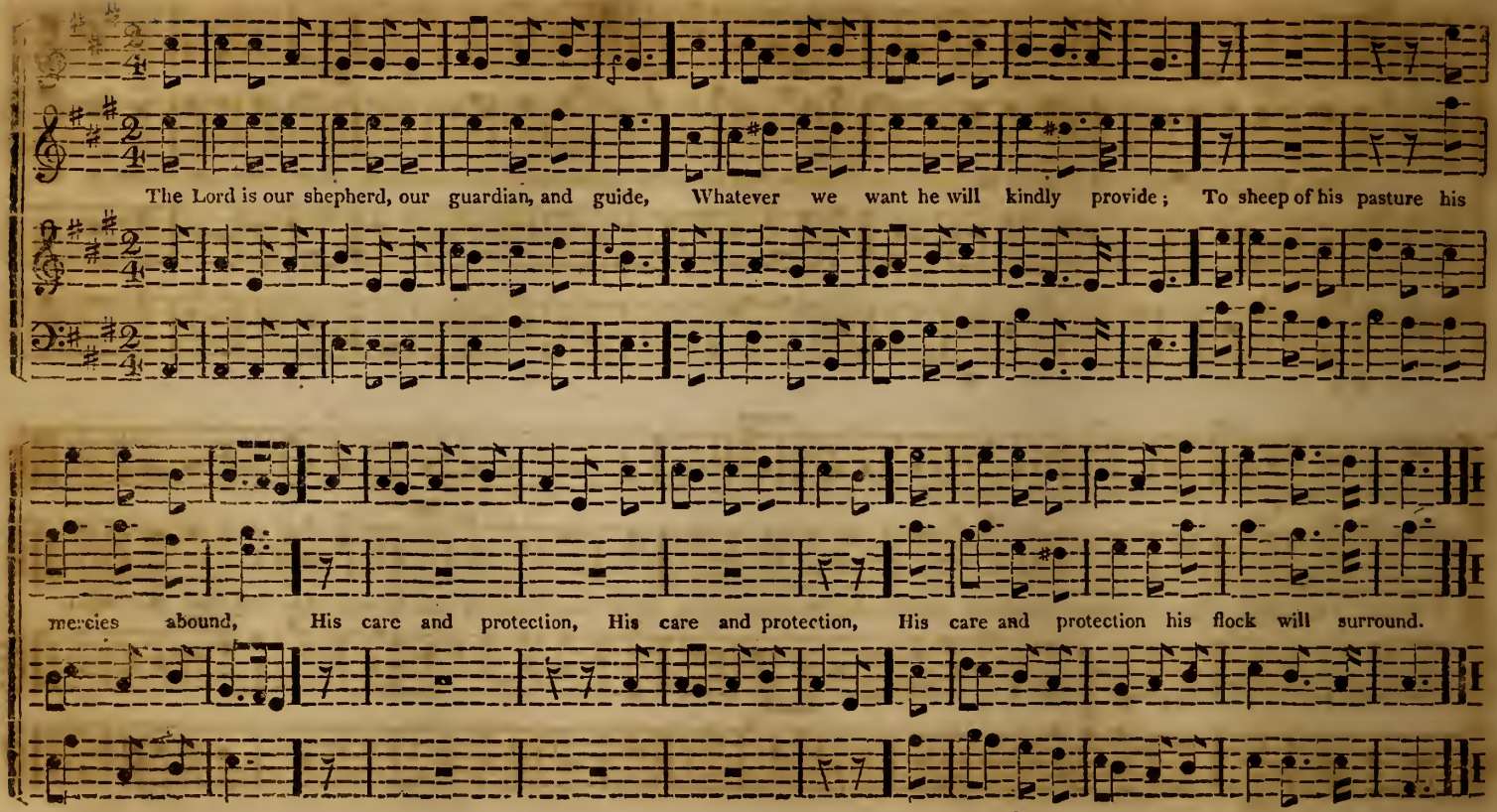

Yet a few years, or days, perhaps, Or moments pass, in silent lapse, And time, to me, shall be no more, No more the sun these
eyes shall view, Earth o'er these limbs her dust shall strew, her dust shall strew, And life's de - lusive dream be o'er.

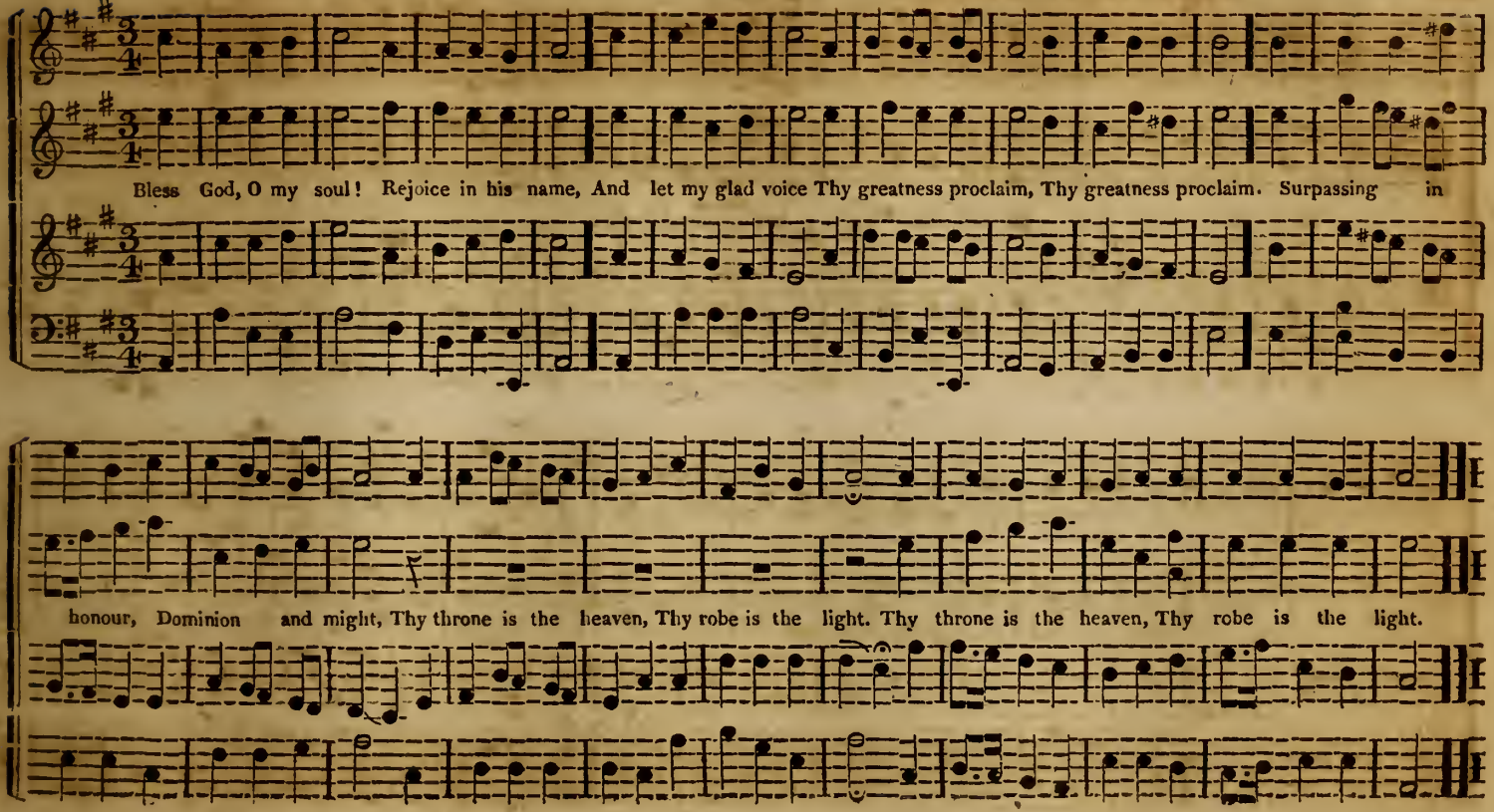

Come, sinners, attend, And make no delay; Good news from a friend I bring you to - day;
Glad news of sal - va - tion, Come now and re - ceive; There's no condem - nation, To them who believe.


O praise ye the Lord, Prepare your glad voice, His praise in the great As - sembly to sing;
In their great Cre - a - tor Let all men re - joice, And heirs of sal - va - tion Be glad in their King.

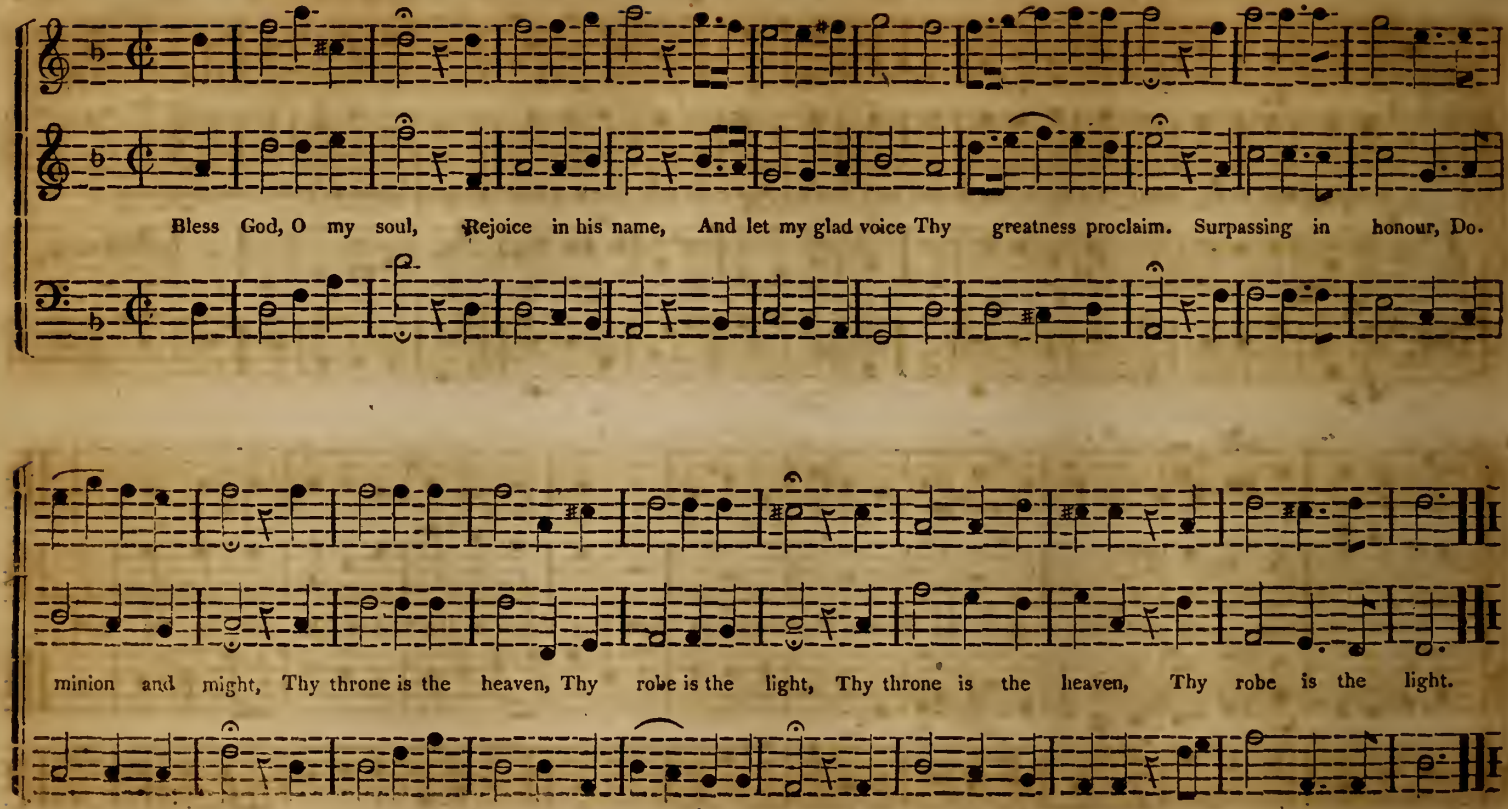

How can we adore, Or worthily praise, Thy goodness and pow'r, Thou God of all grace! With honor and blessing Be-
fore thee we fall, Most gladly confessing Thee Father of all. Most gladly con - fessing, Thee Father of all.

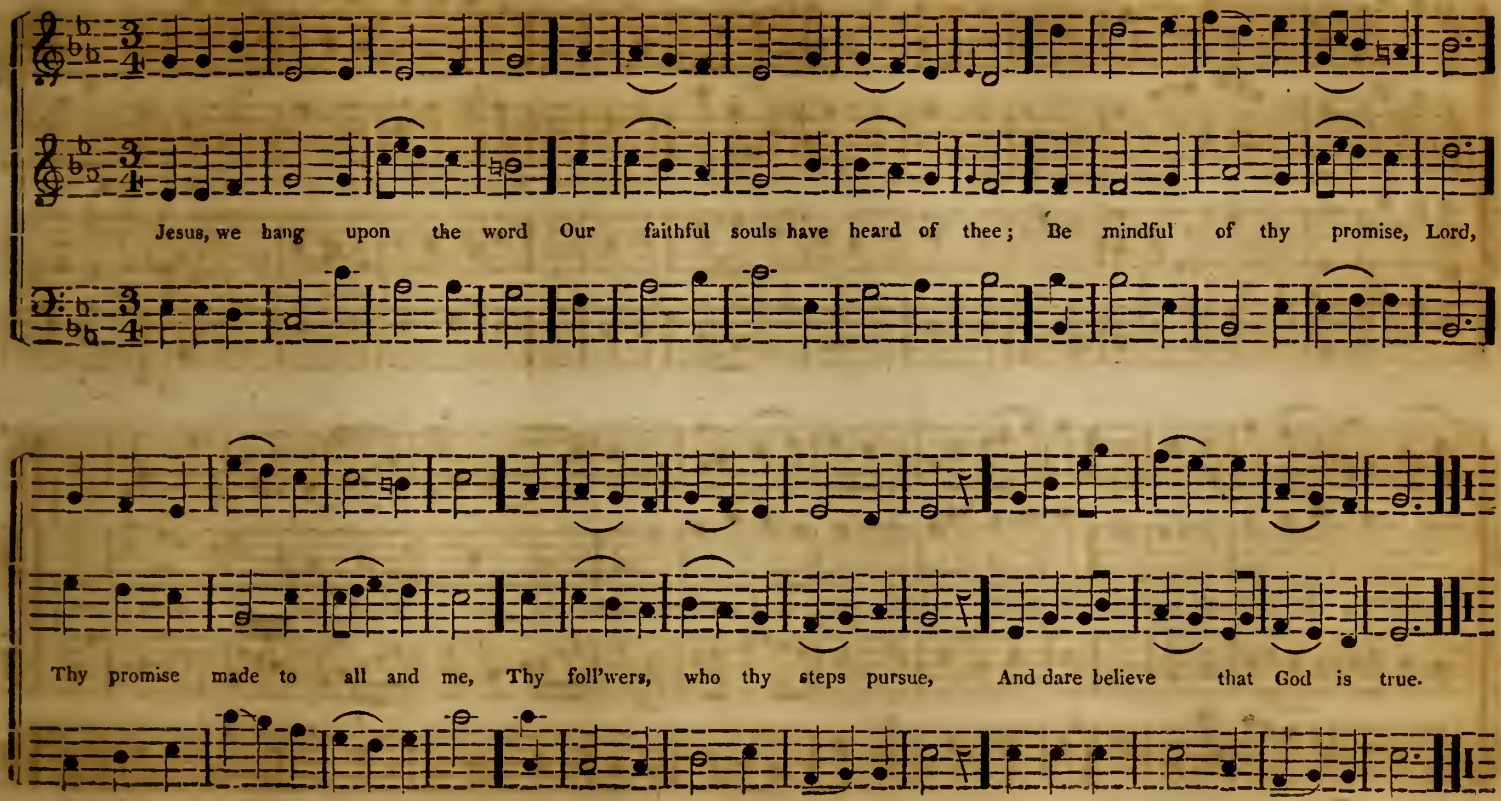
PORTUGUESE HYMN. P. M.



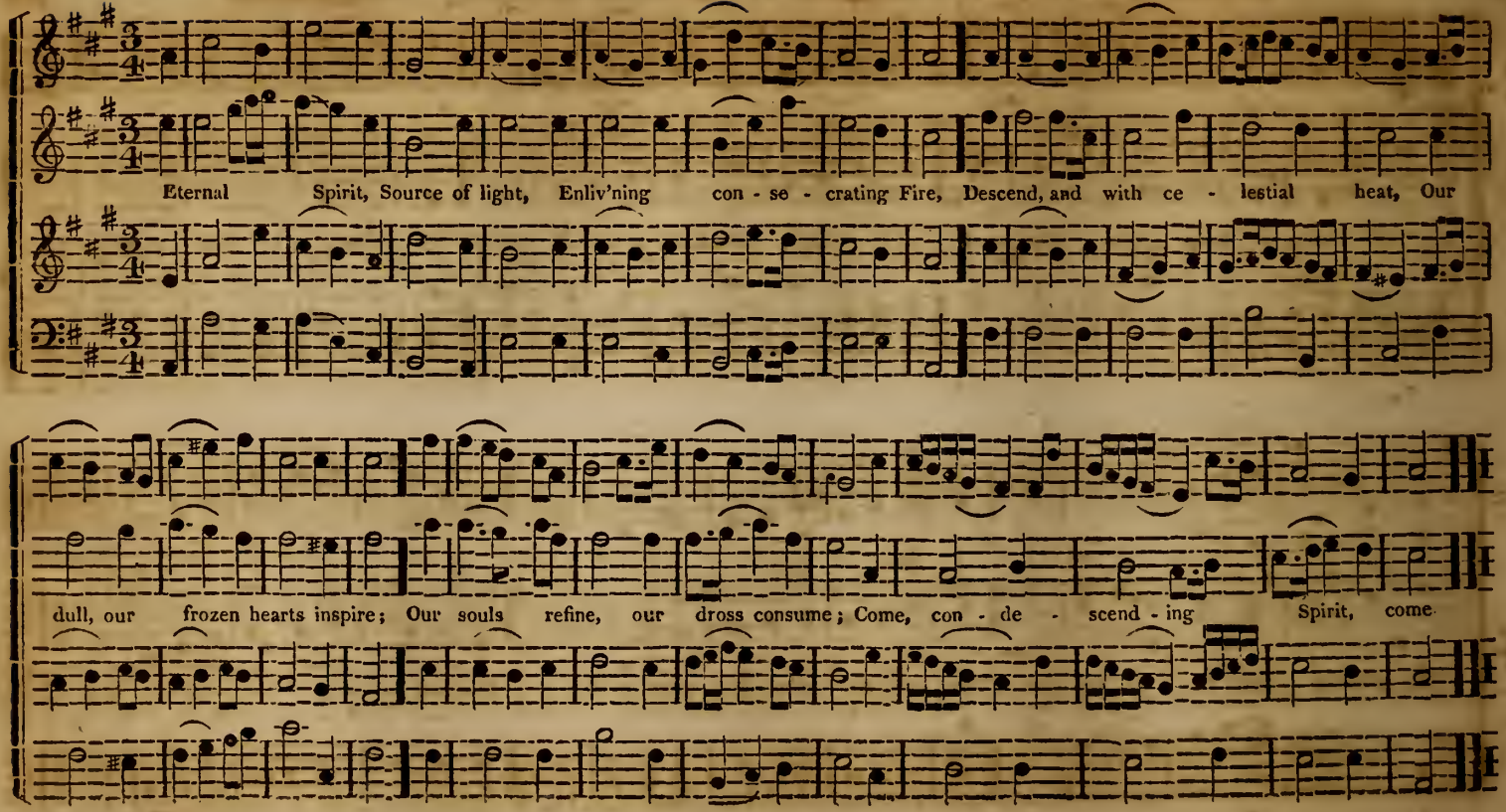

Bless God, O my soul! Rejoice in his name, And let my glad voice Thy greatness proclaim, Thy greatness proclaim. Surpassing in
honour, Dominion and might, Thy throne is the heaven, Thy robe is the light. Thy throne is the heaven, Thy robe is the light.

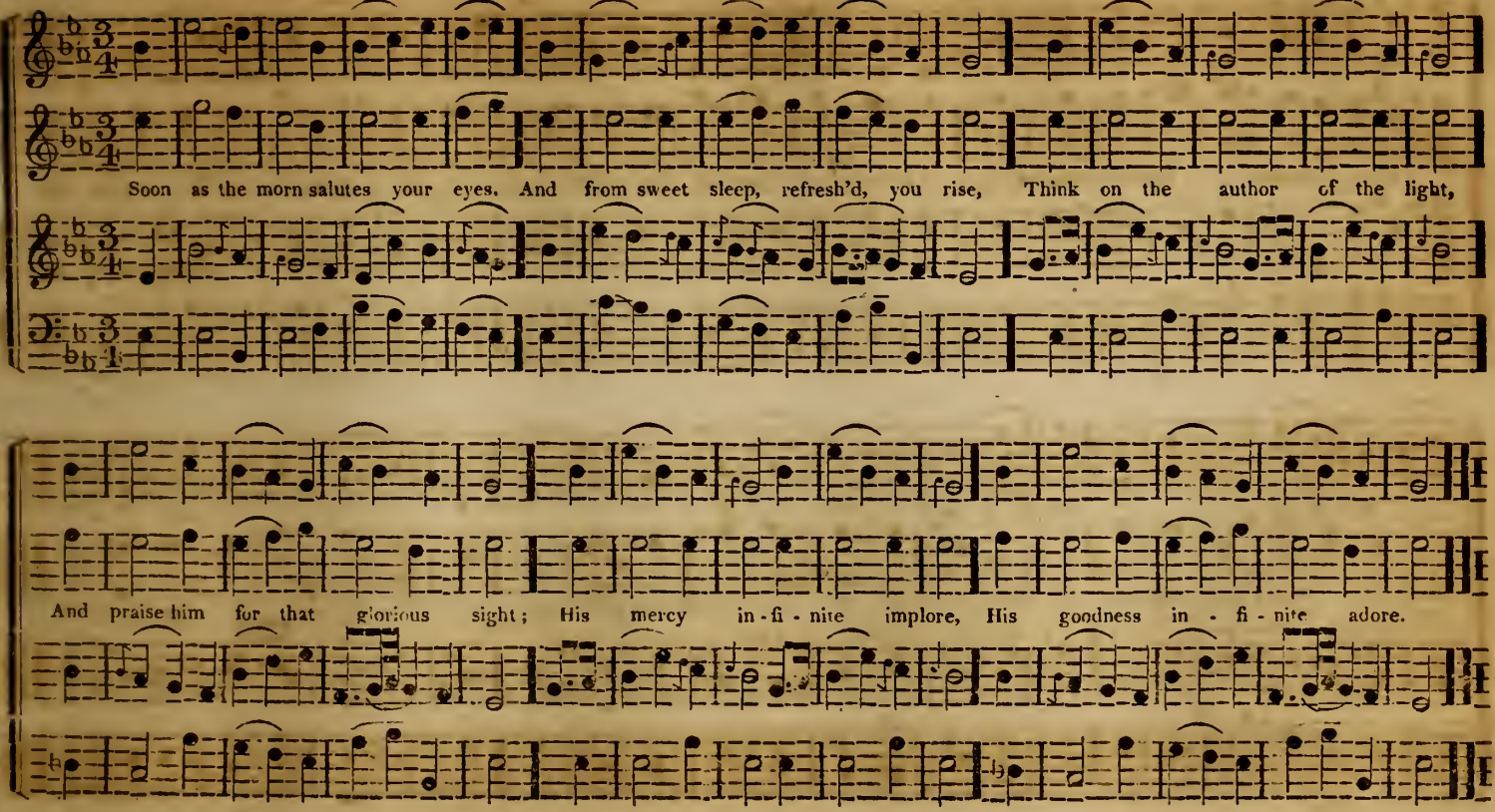
WALSALL. P. M.


Bless God, O my soul, Rejoice in his name, And let my glad voice Thy greatness proclaim. Surpassing in honour, Do.
minion and might, Thy throne is the heaven, Thy robe is the light, Thy throne is the heaven, Thy robe is the light.

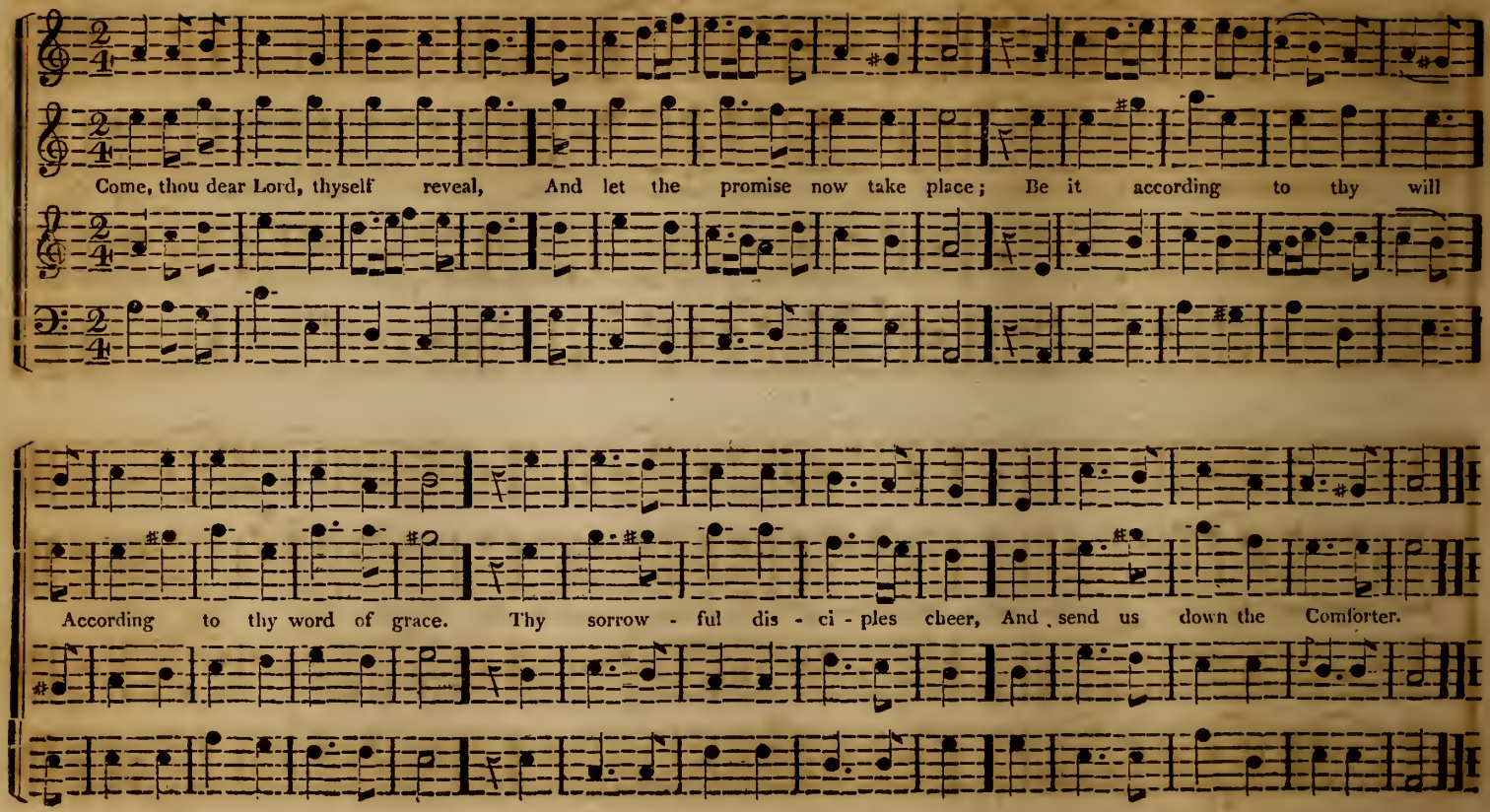

Jesus, we hang upon the word Our faithful souls have heard of thee; Be mindful of thy promise, Lord,
Thy promise made to all and me, Thy foll'wers, who thy steps pursue, And dare believe that God is true.

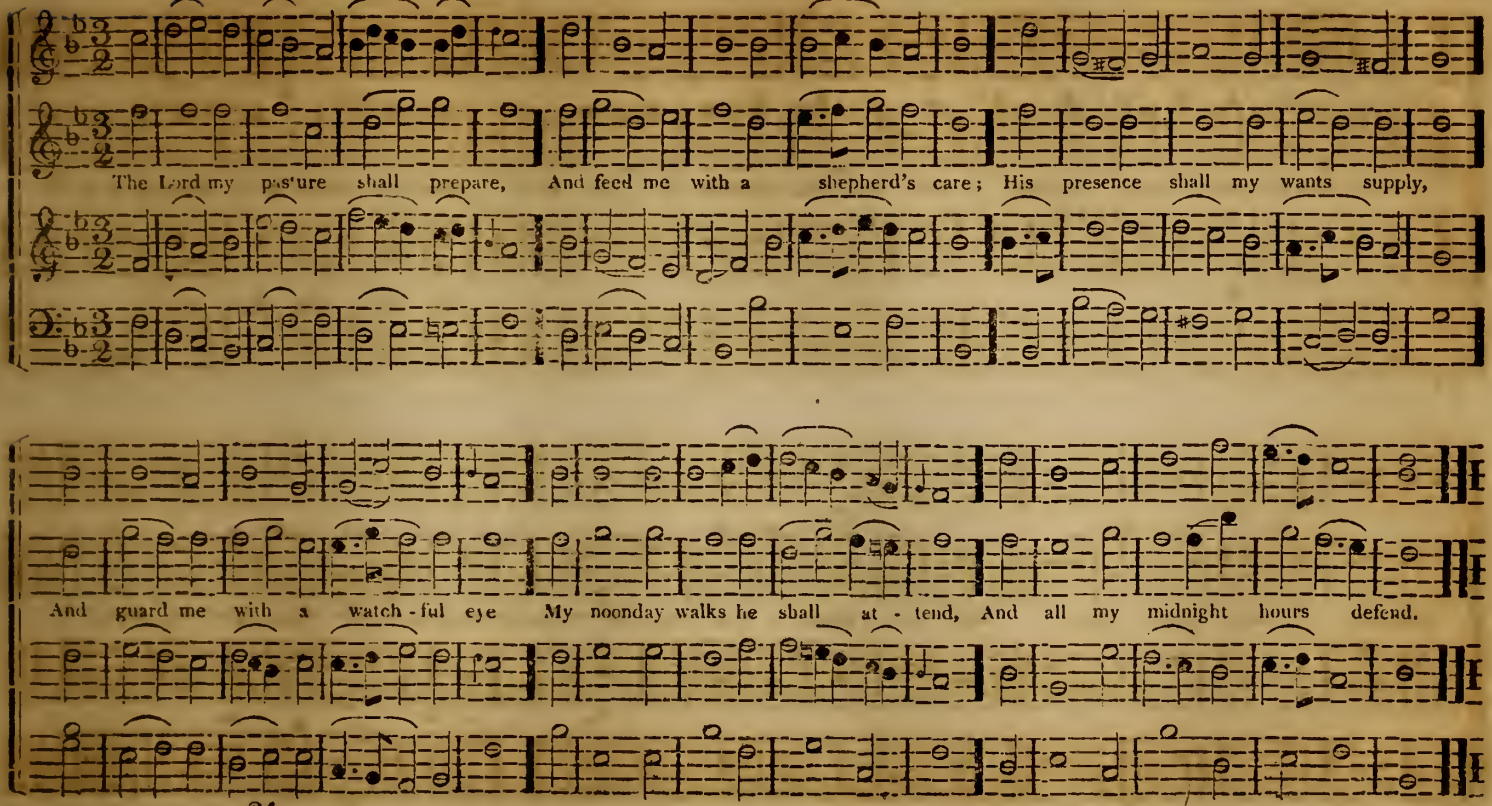
HOXTON. Six Line L. M.

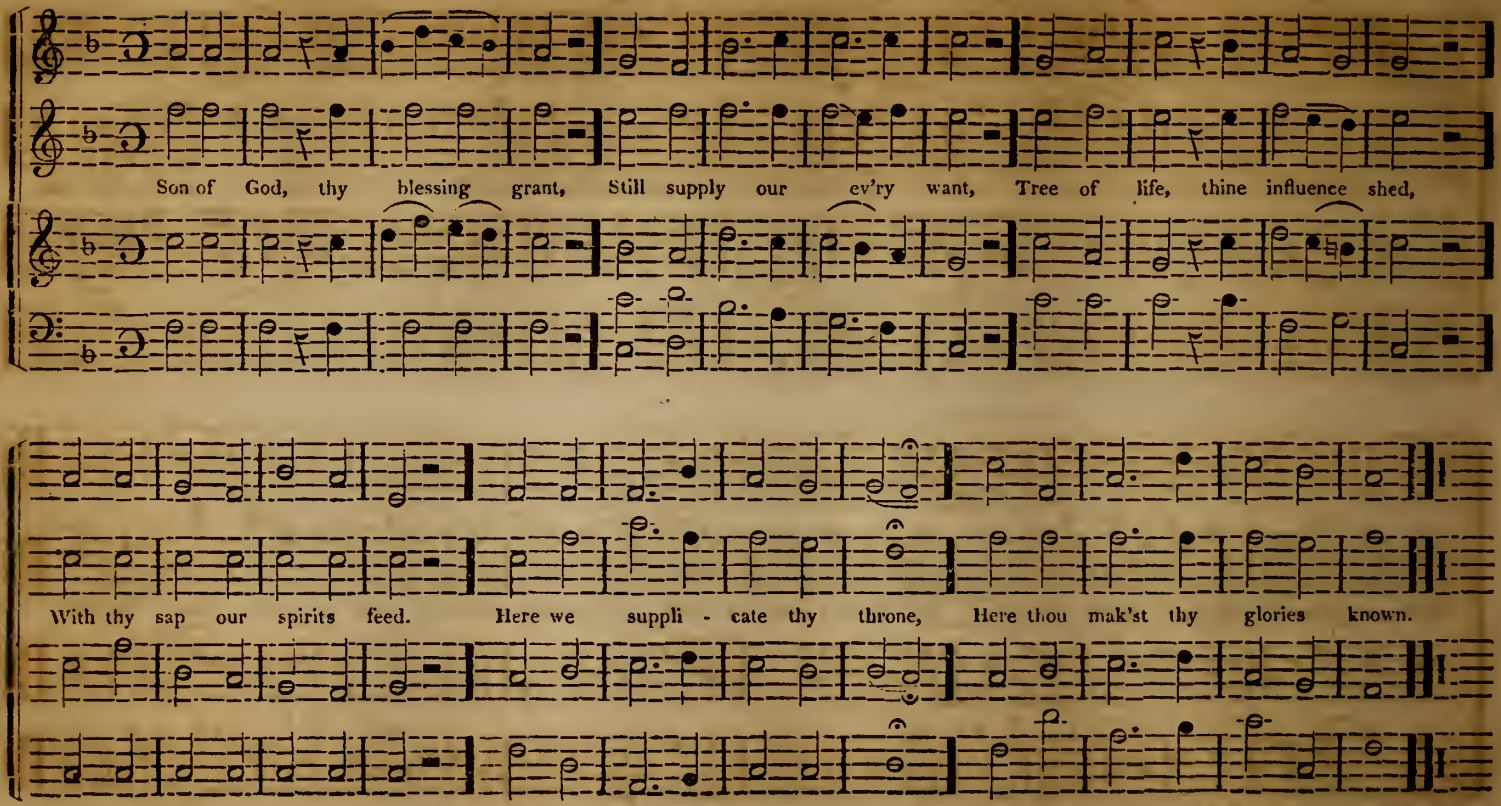


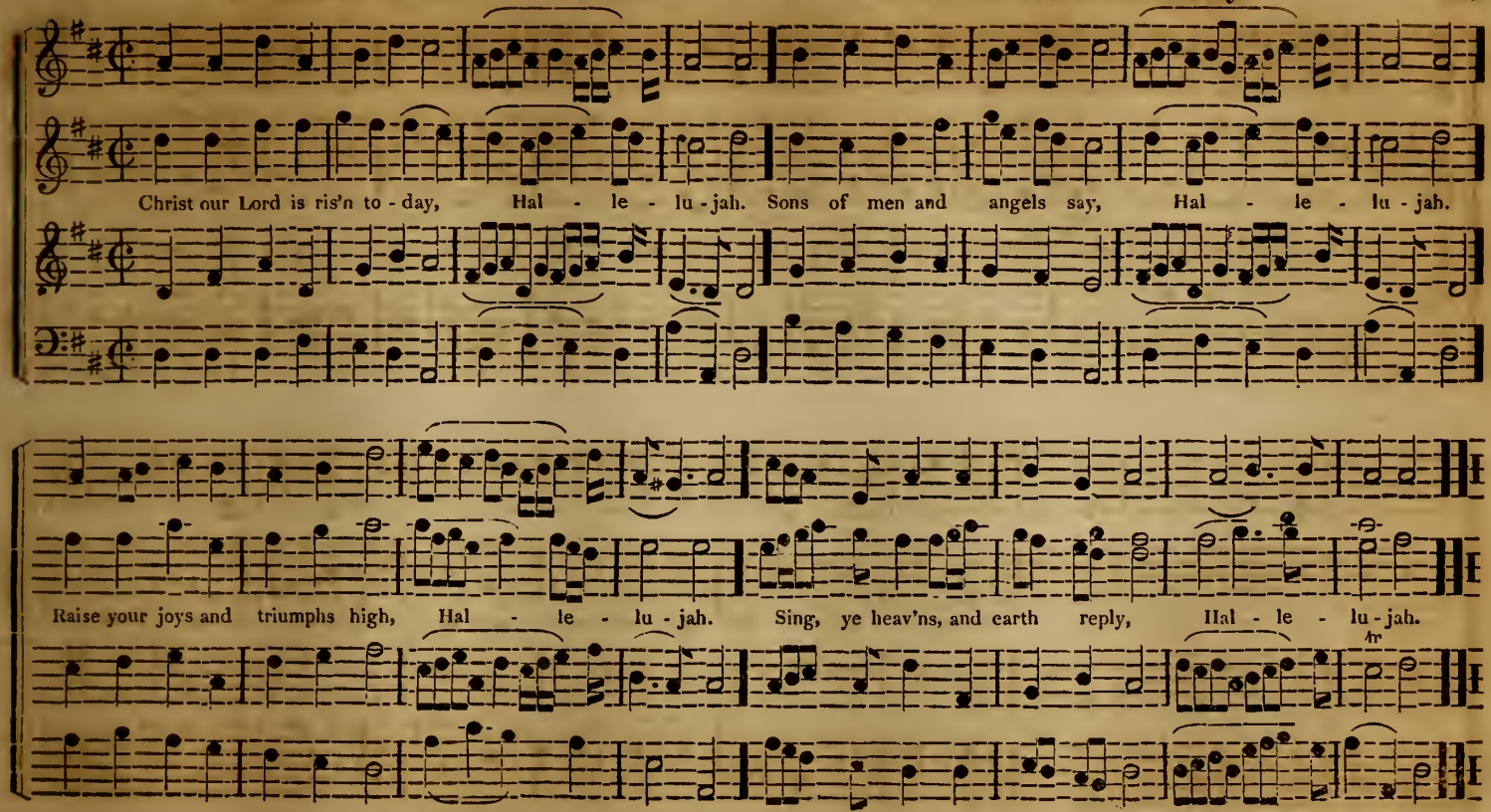

Soon as the morn salutes your eyes, And from sweet sleep, refresh'd, you rise, Think on the author of the light,
And praise him for that glorious sight; His mercy in-fi-nite implore, His goodness in-fi-nite adore.

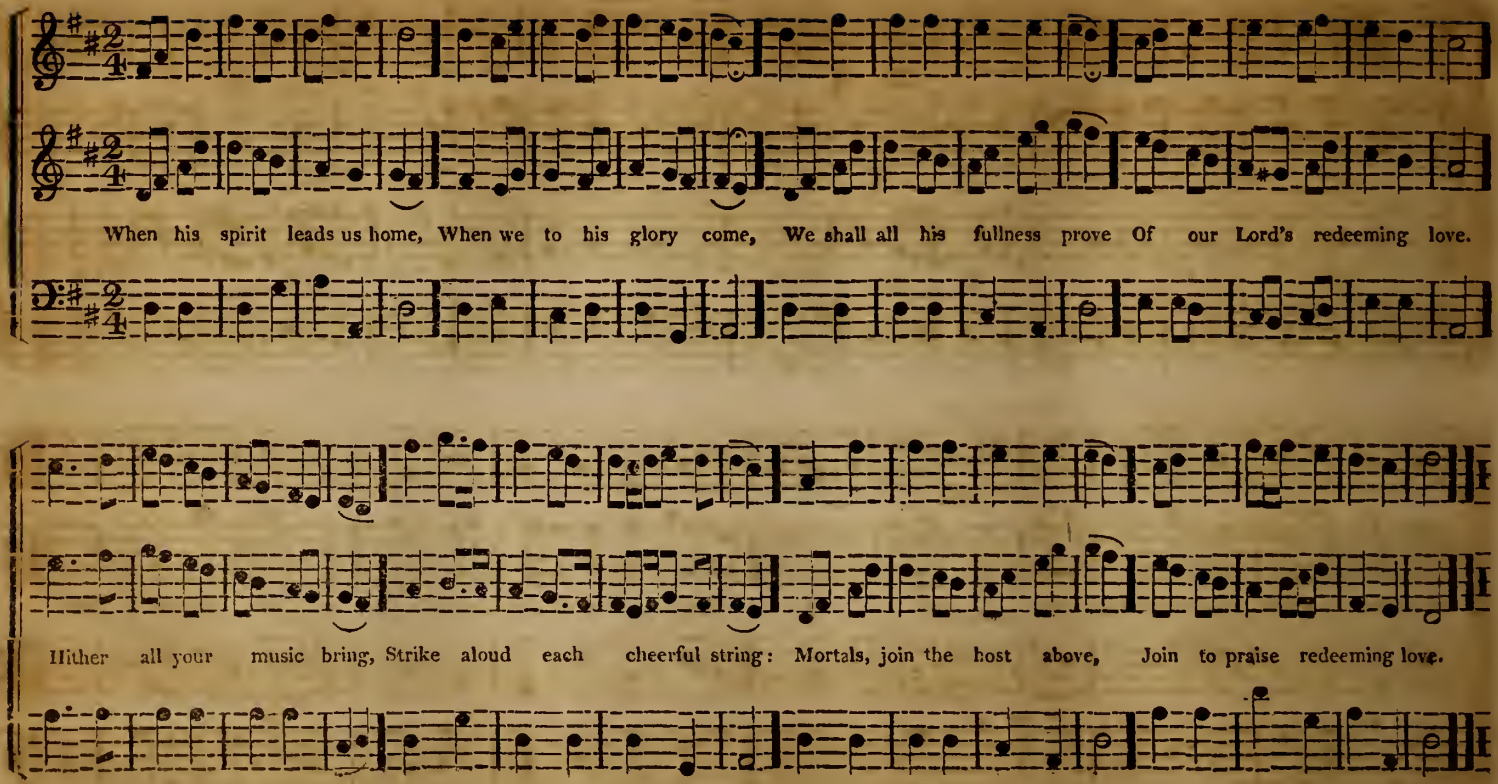
CLAYBURY. Six Line L. M. Walker.

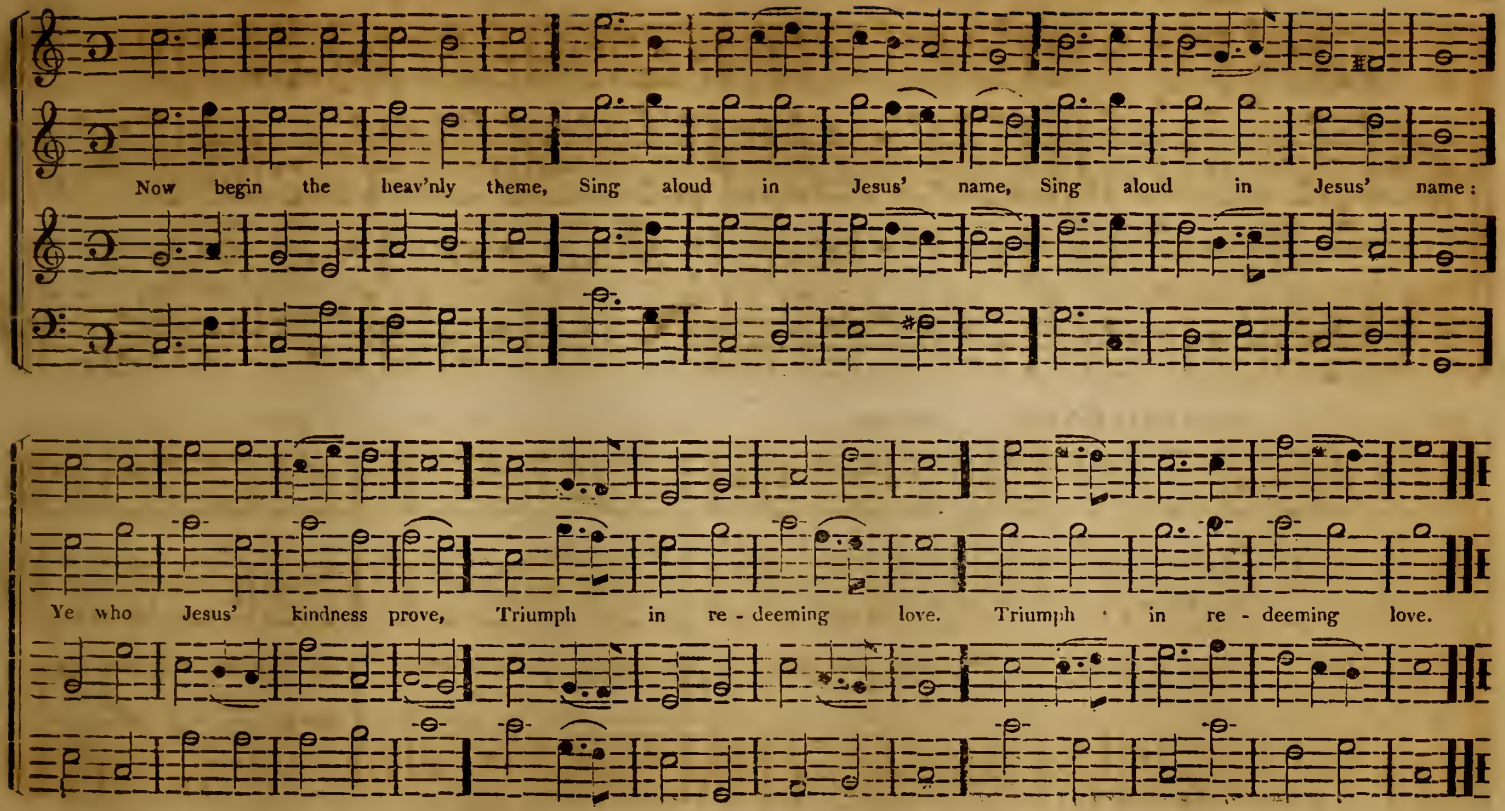



The Lord my pas'ture shall prepare, And feed me with a shepherd's care; His presence shall my wants supply,
And guard me with a watch-ful eye My noonday walks he shall at-tend, And all my midnight hours defend.


Son of God, thy blessing grant, Still supply our ev'ry want, Tree of life, thine influence shed,
With thy sap our spirits feed. Here we suppli - cate thy throne, Here thou mak'st thy glories known.


Christ our Lord is ris'n to - day, Hal - le - lu - jah. Sons of men and angels say, Hal - le - lu - jah.
Raise your joys and triumphs high, Hal - le - lu - jah. Sing, ye heav'ns, and earth reply, Hal - le - lu - jah.


When his spirit leads us home, When we to his glory come, We shall all his fullness prove Of our Lord's redeeming love.
Hither all your music bring, Strike aloud each cheerful string: Mortals, join the host above, Join to praise redeeming love.

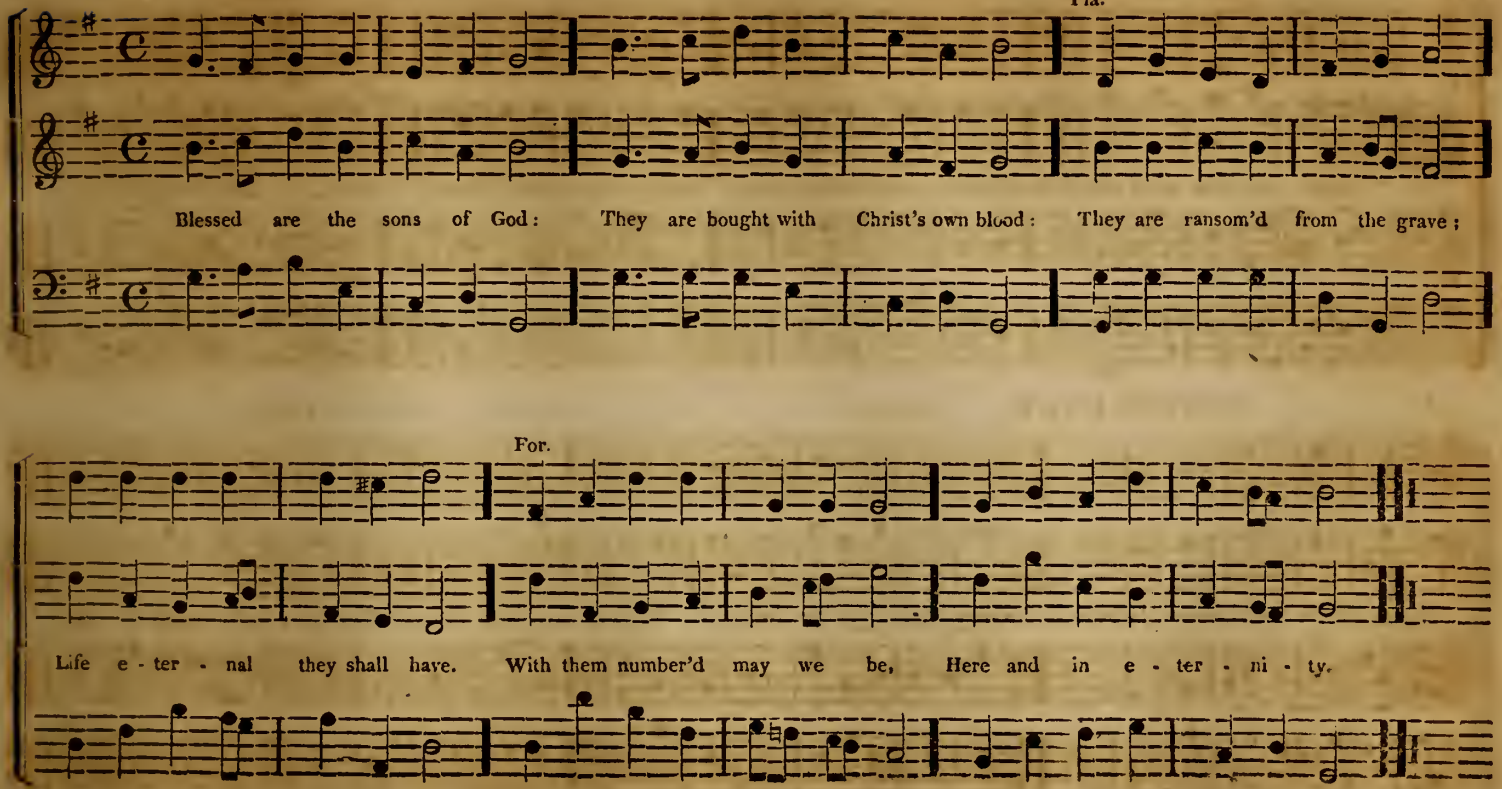

Now begin the heav'nly theme, Sing aloud in Jesus' name, Sing aloud in Jesus' name:
Ye who Jesus' kindness prove, Triumph in re - deeming love. Triumph in re - deeming love.

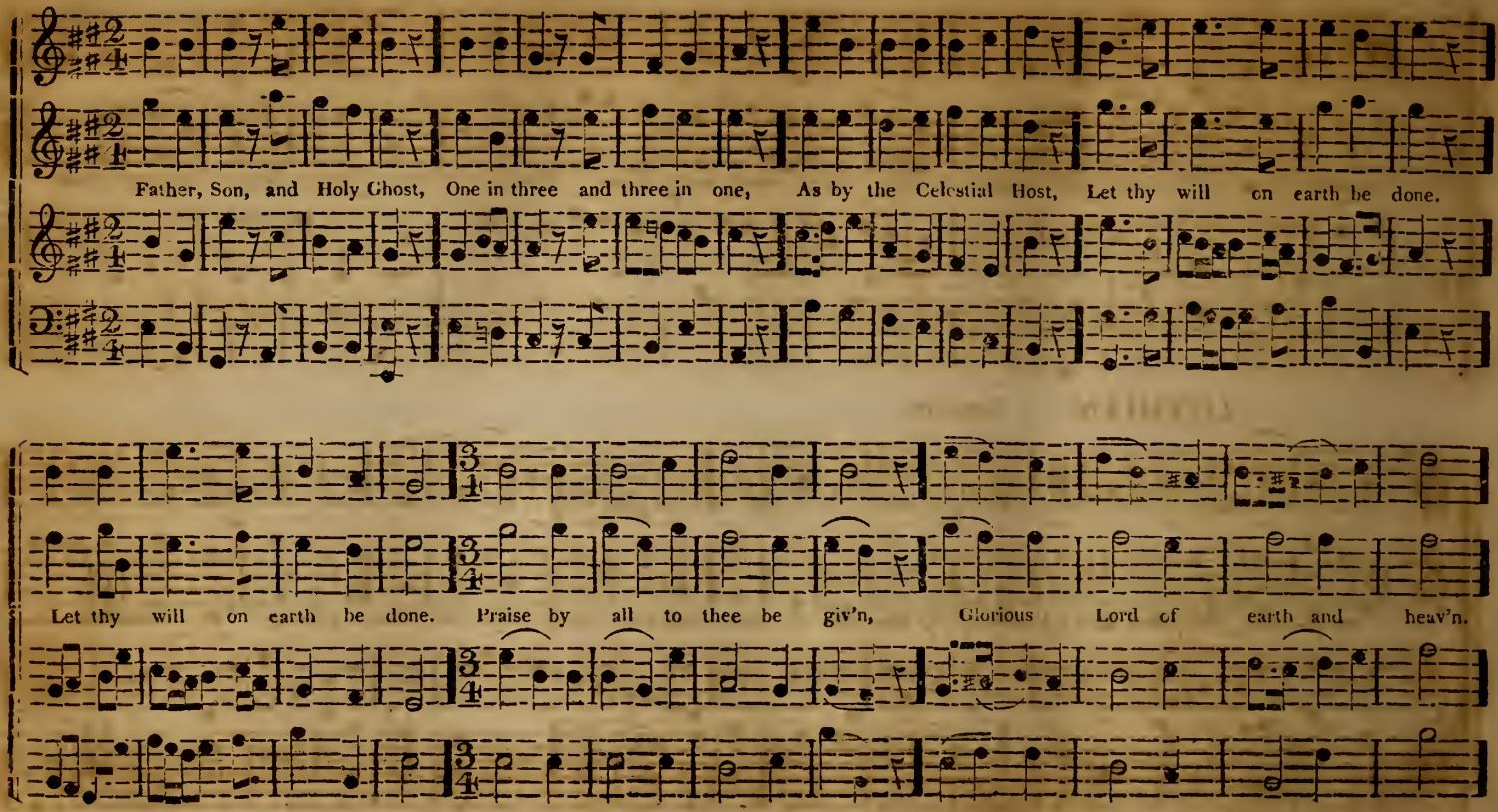
ALCESTER. Sevens.

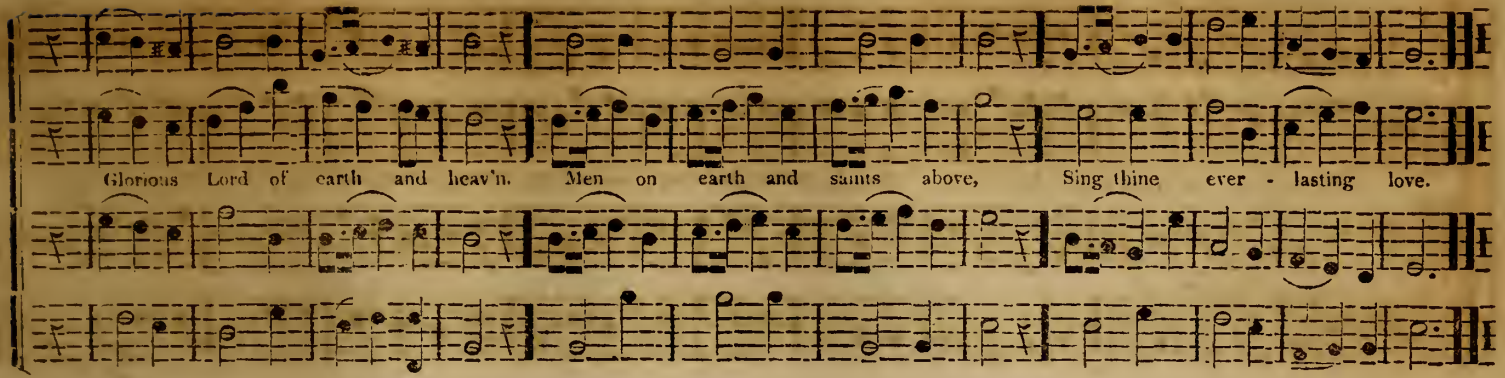
When the morning paints the skies, When the stars of ev'ning rise, We thy praises will record, Sov'reign Ruler, mighty Lord.

CONDOLENCE. Sevens. Pleyel.

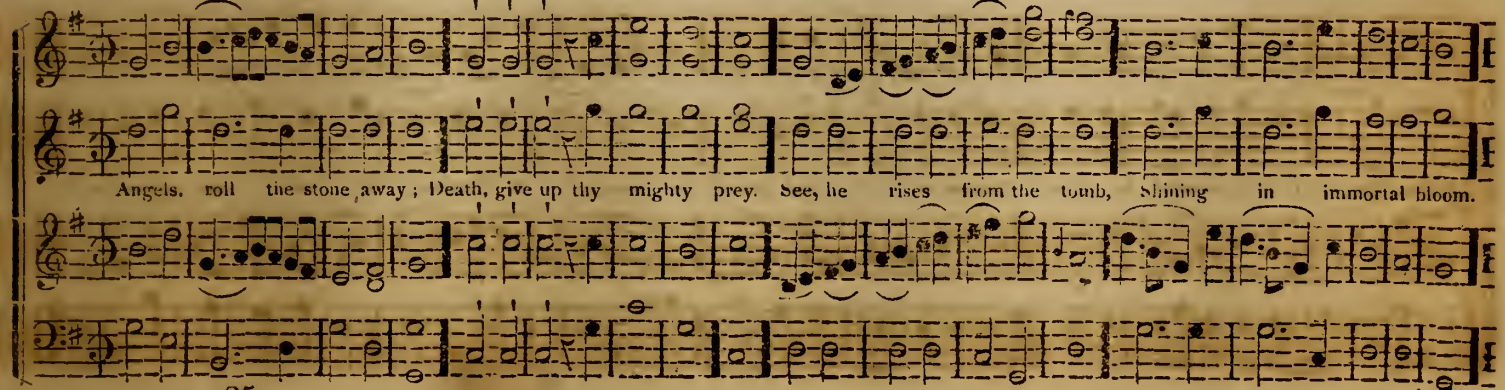
See, the lovely, blooming flow'r Fades and withers in an hour; So our transient comforts fly, Pleasure only blooms to die.

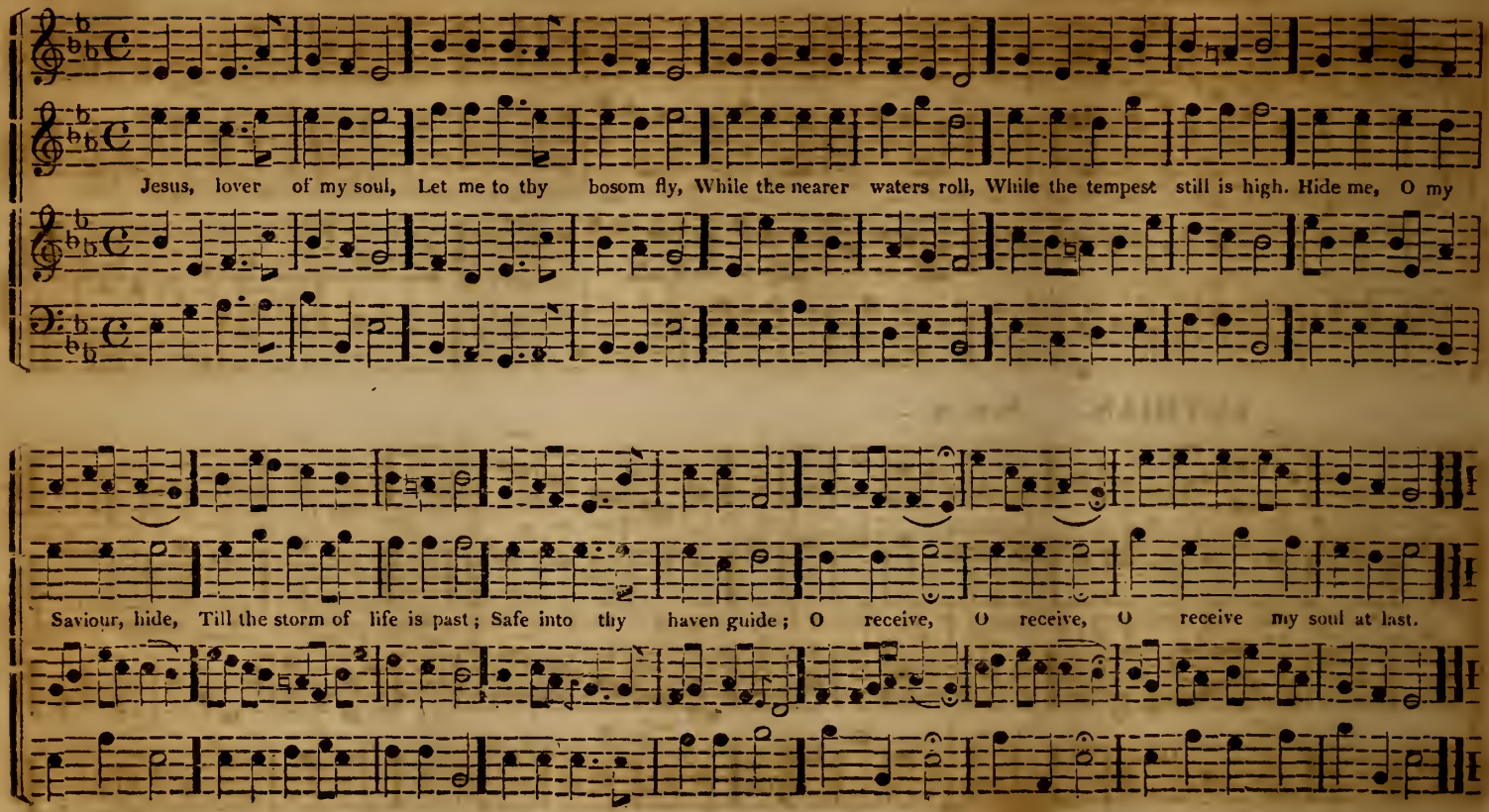

Pia.
Blessed are the sons of God: They are bought with Christ's own blood: They are ransom'd from the grave;
For.
Life e - ter - nal they shall have. With them number'd may we be, Here and in e - ter - ni - ty.

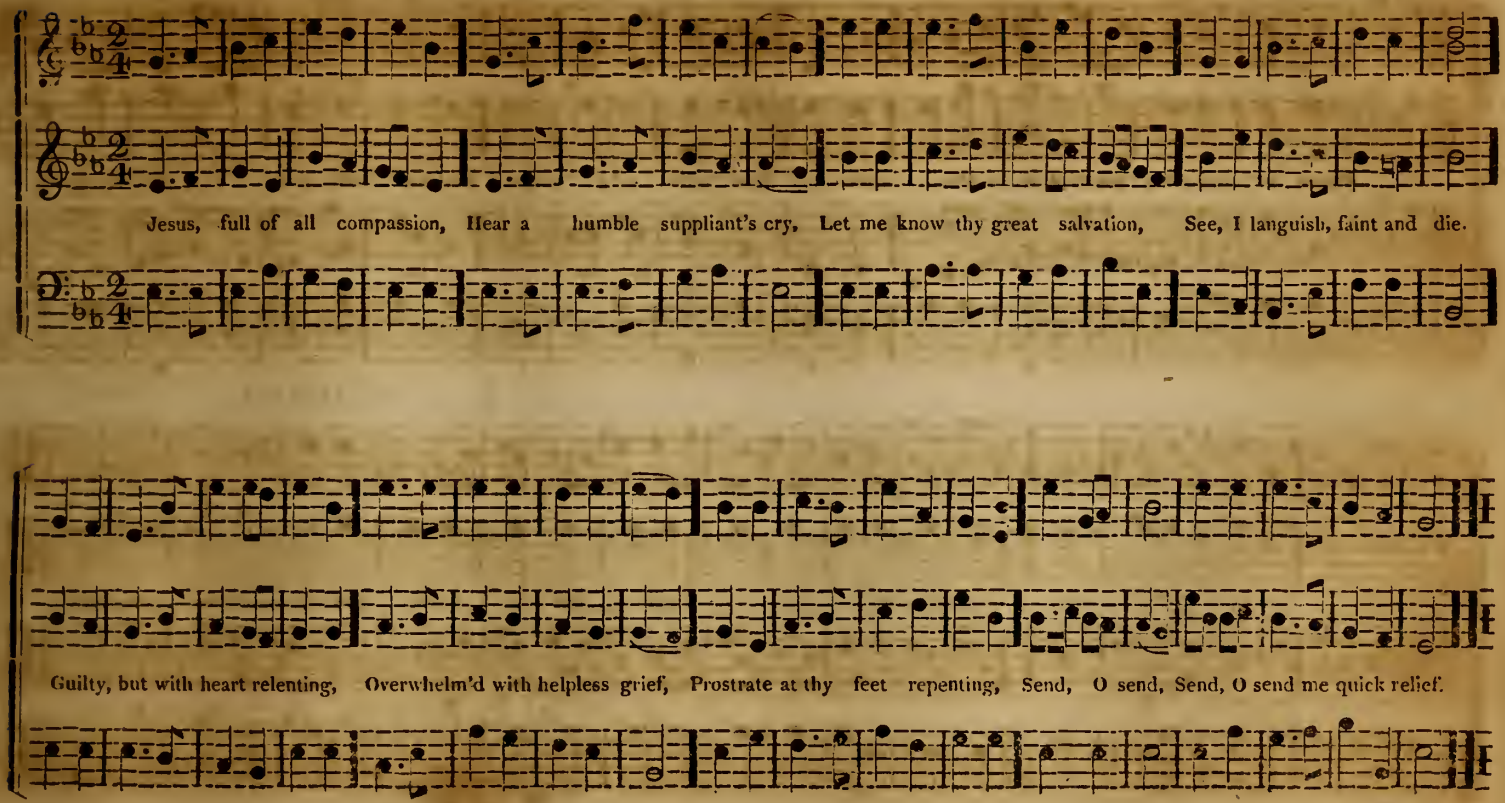

Father, Son, and Holy Ghost, One in three and three in one, As by the Celestial Host, Let thy will on earth be done.
Let thy will on earth be done. Praise by all to thee be giv'n, Glorious Lord of earth and heav'n.

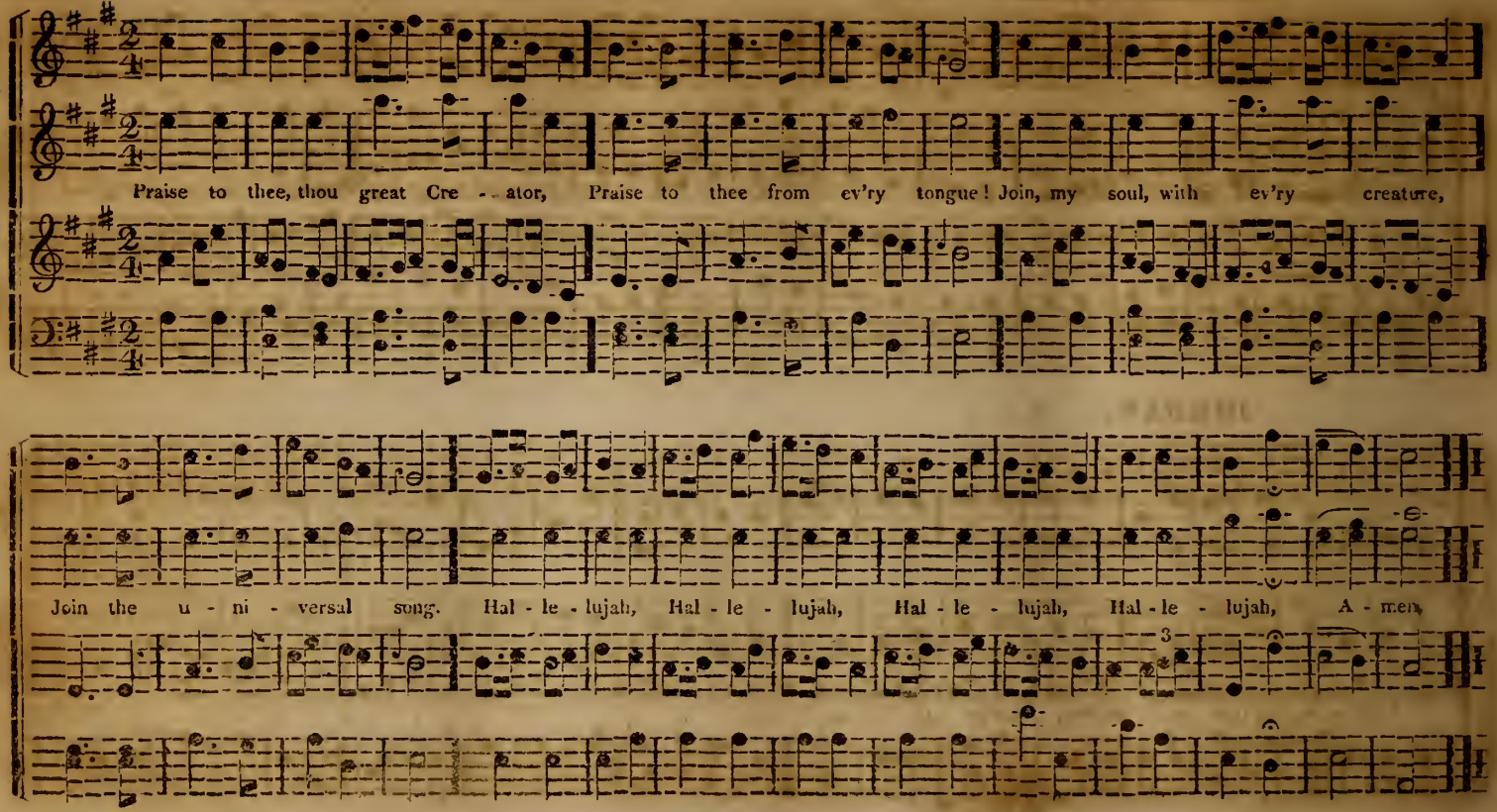


LOTHIAN. Sevens.




Jesus, lover of my soul, Let me to thy bosom fly, While the nearer waters roll, While the tempest still is high. Hide me, O my
Saviour, hide, Till the storm of life is past; Safe into thy haven guide; O receive, O receive, O receive my soul at last.


Jesus, full of all compassion, Hear a humble suppliant's cry, Let me know thy great salvation, See, I languish, faint and die.
Guilty, but with heart relenting, Overwhelm'd with helpless grief, Prostrate at thy feet repenting, Send, O send, Send, O send me quick relief.


Praise to thee, thou great Cre - - ator, Praise to thee from ev'ry tongue! Join, my soul, with ev'ry creature,
Join the u - ni - versal song. Hal - le - lujah, Hal - le - lujah, Hal - le - lujah, Hal - le - lujah, A - men.
3

SICILIAN HYMN. 8. 7.

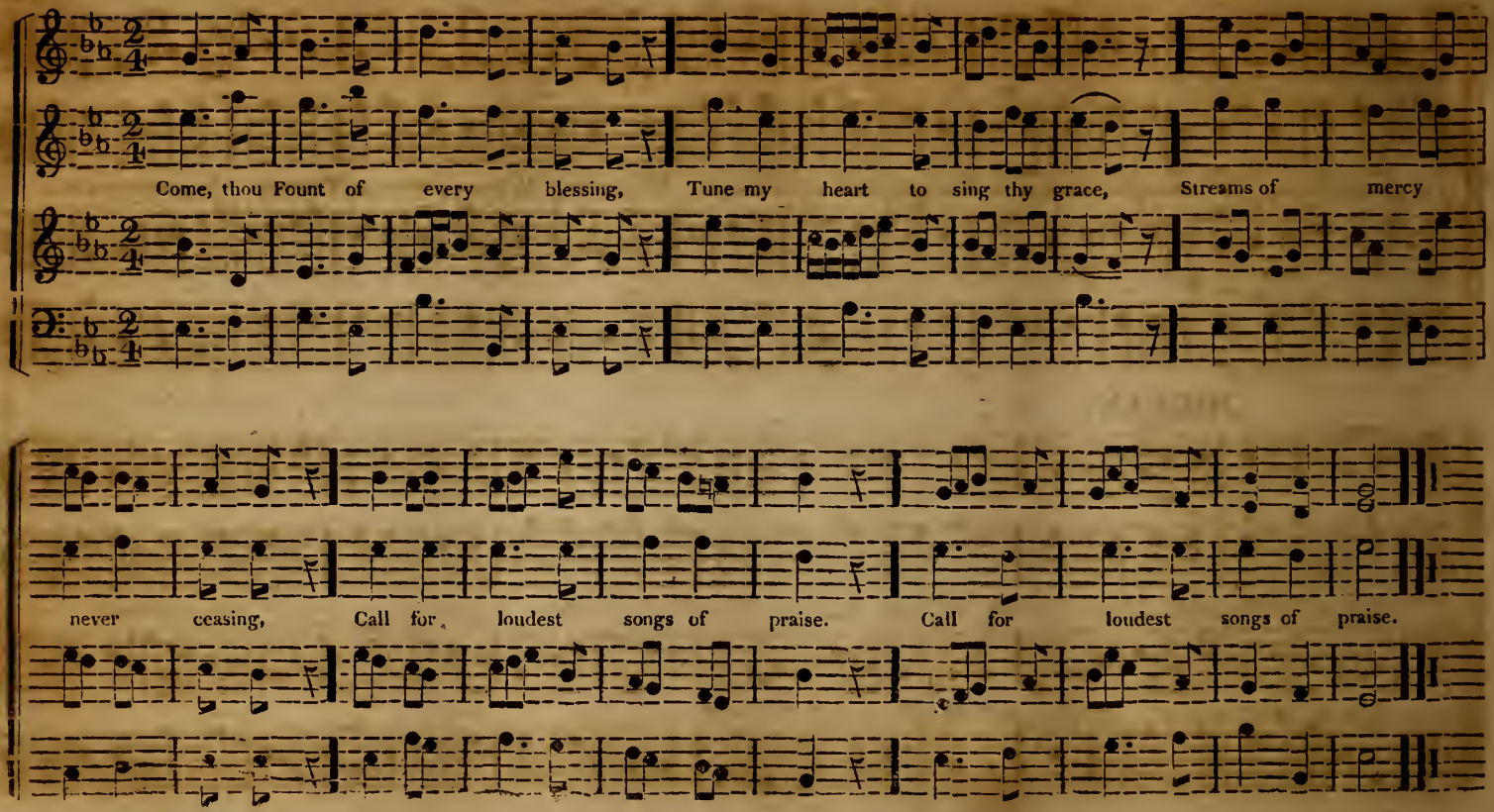
Lord, dismiss us with thy blessing, Hope and comfort from above, Let us each, thy peace possessing, Triumph in redeeming love.

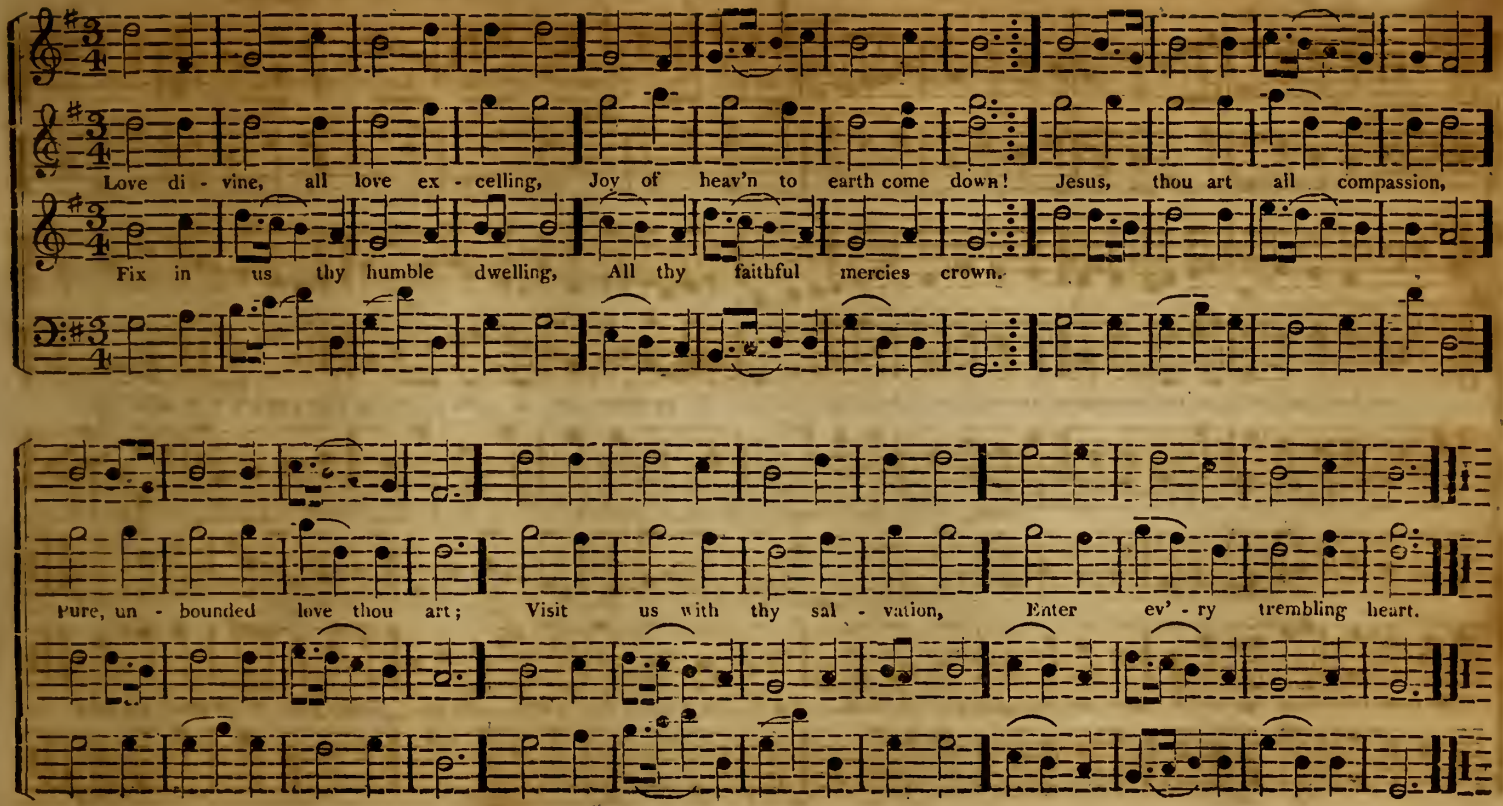
JORDAN. 8. 7.

Guide me, O thou great Jehovah, Pilgrim, through this barren land; Bread of heaven, Bread of heaven, feed me till I want no more.

I am weak, but thou art mighty, Hold me with thy pow'rful hand.

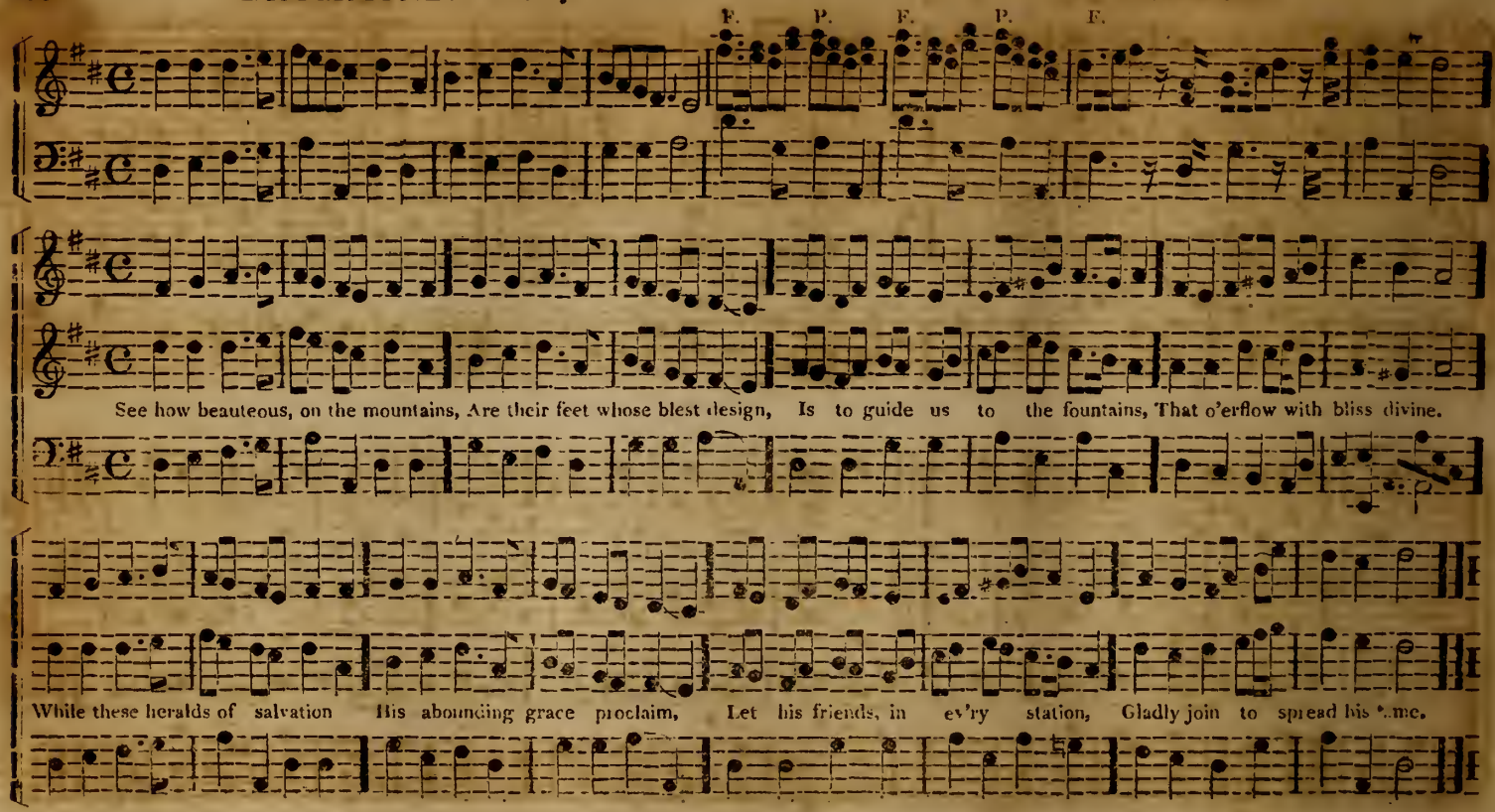
NORTHAMPTON CHAPEL. 8. 7. A. Williams.

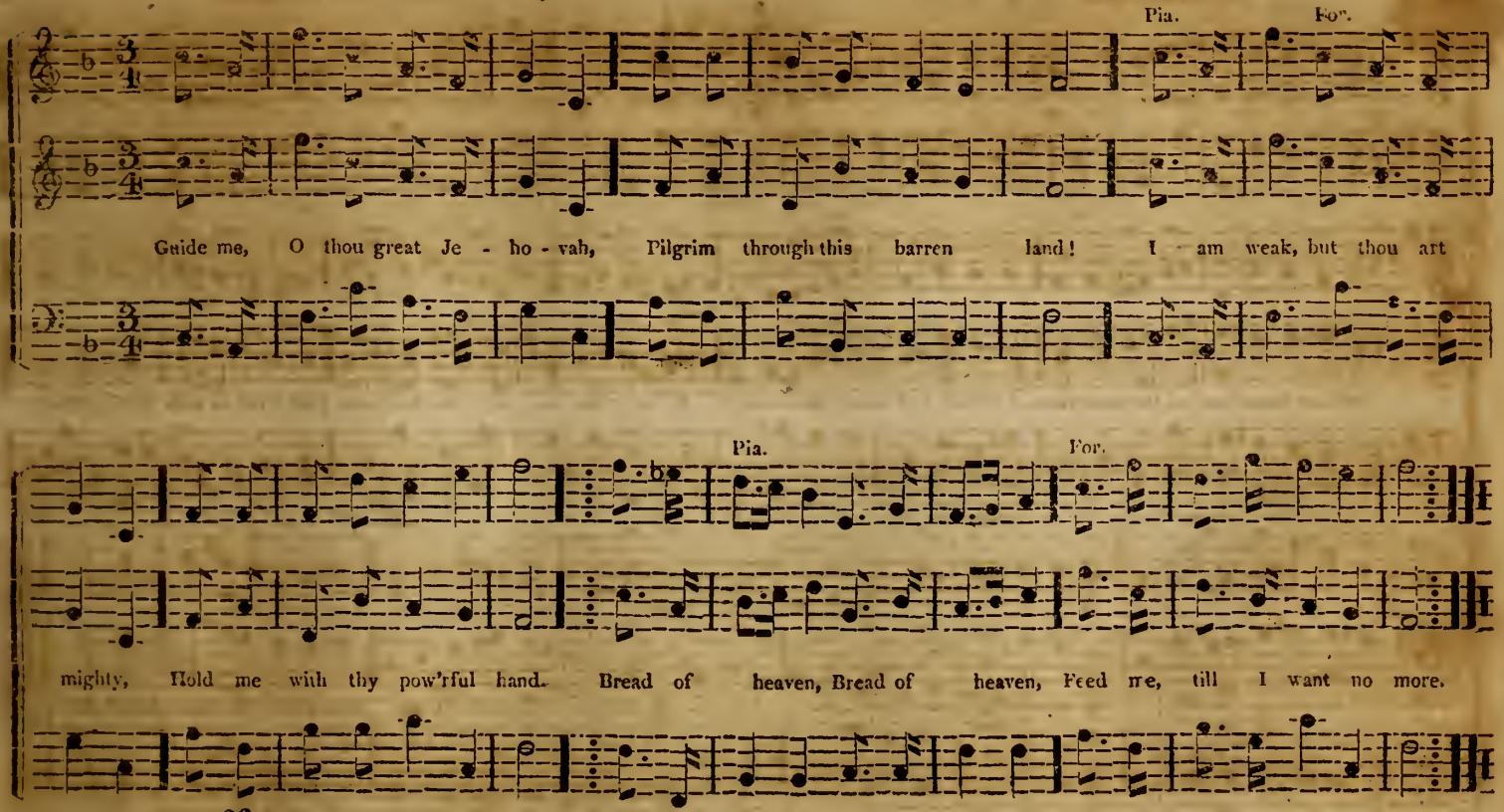



Love di - vine, all love ex - celling, Joy of heav'n to earth come down! Jesus, thou art all compassion,
Fix in us thy humble dwelling, All thy faithful mercies crown.
Pure, un - bounded love thou art; Visit us with thy sal - vation, Enter ev' - ry trembling heart.

DRUMMOND. 8. 7.

Dr. Miller.

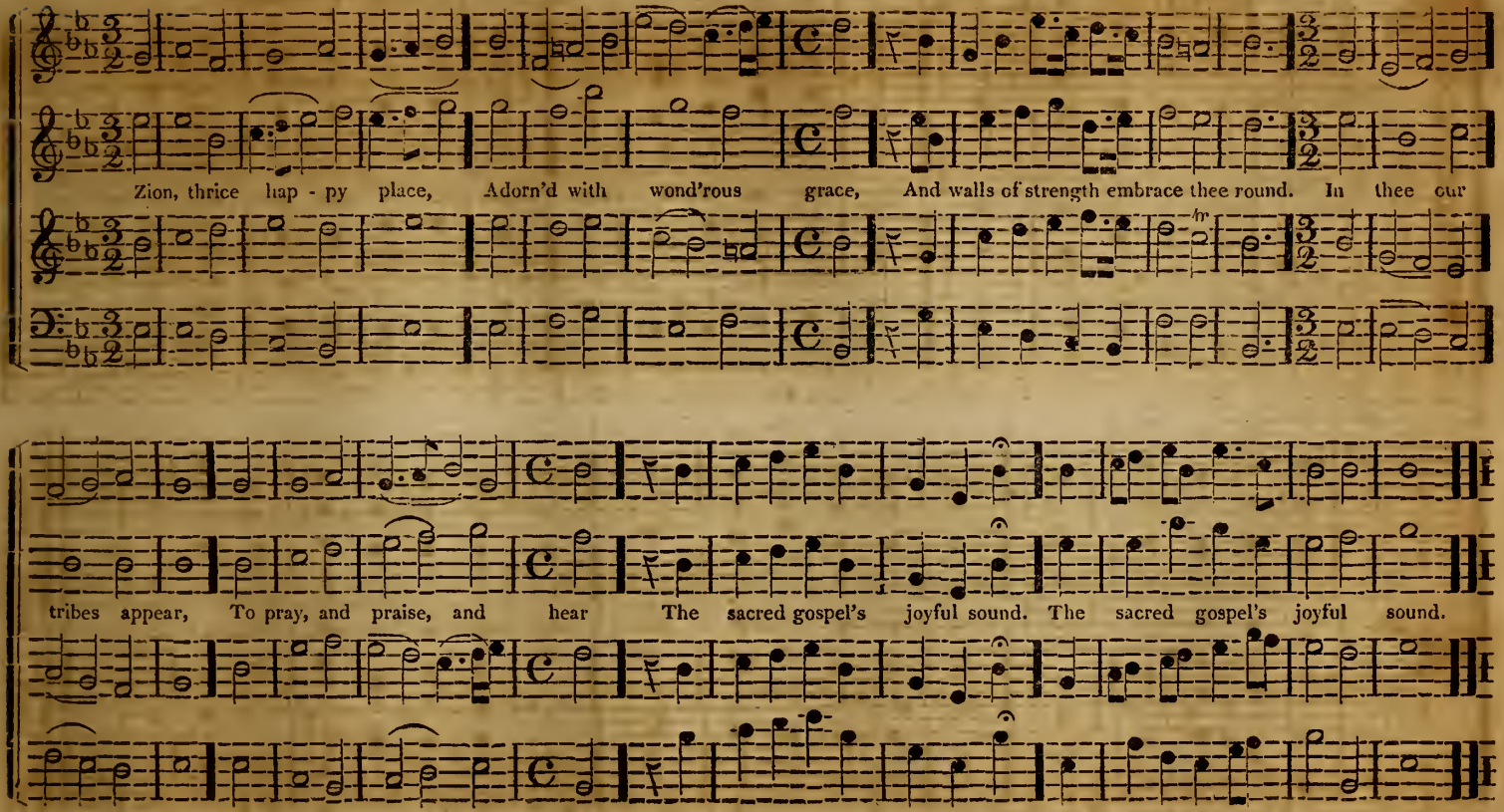



Pia.
For.
Guide me, O thou great Je - ho - vah, Pilgrim through this barren land! I am weak, but thou art
Pia.
For.
mighty, Hold me with thy pow'rful hand. Bread of heaven, Bread of heaven, Feed me, till I want no more.

St. GILES. 6. 6. 8.

How pleasant 'tis, to see Kindred and friends agree, Each in their proper station move,

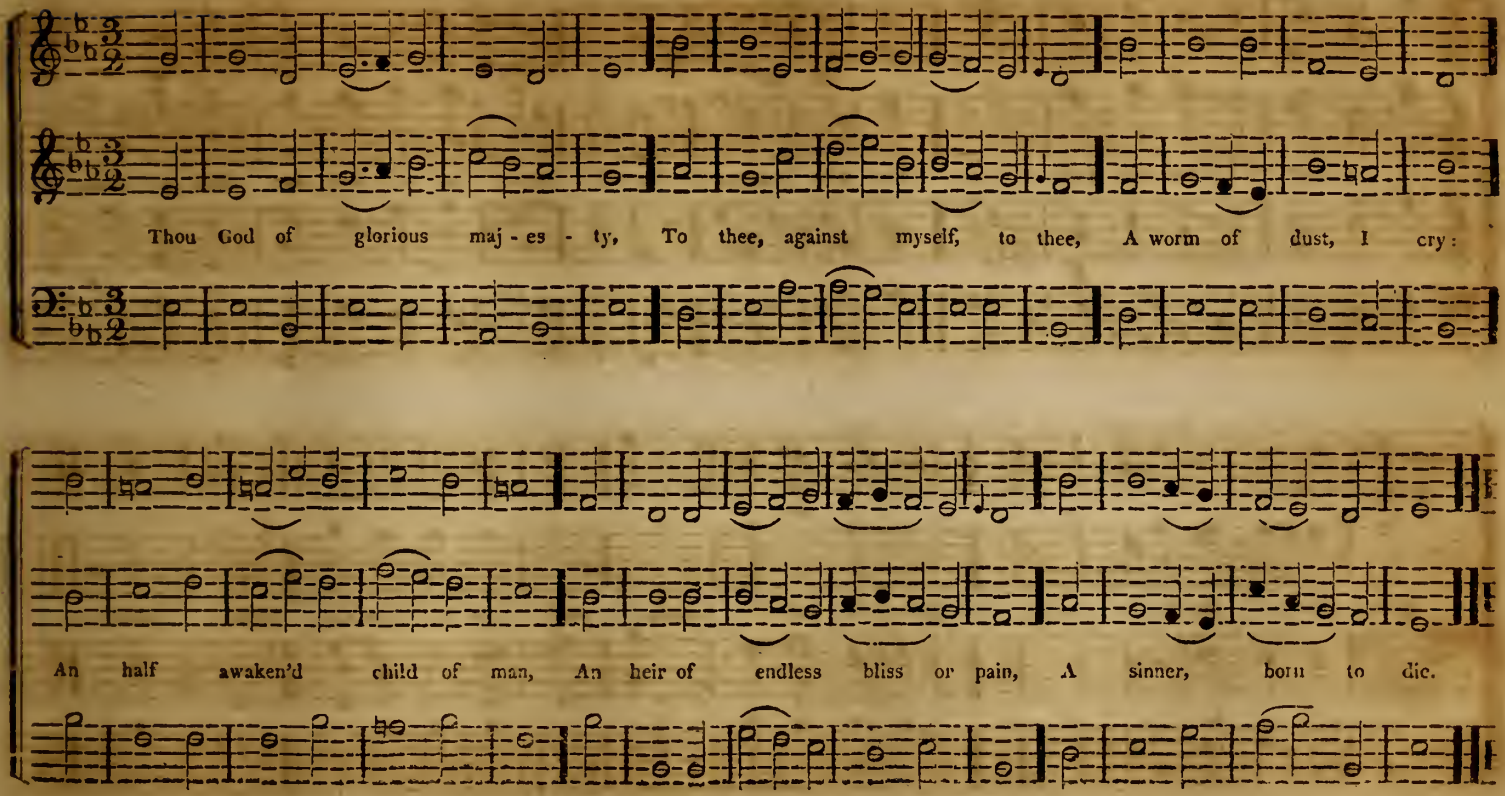
And each fulfil their part, With sym - pa - this - ing heart, In all the cares of life and love.


Zion, thrice hap - py place, Adorn'd with wond'rous grace, And walls of strength embrace thee round. In thee our
tribes appear, To pray, and praise, and hear The sacred gospel's joyful sound. The sacred gospel's joyful sound.

DALSTON. 6. 6. 8. A. Williams.

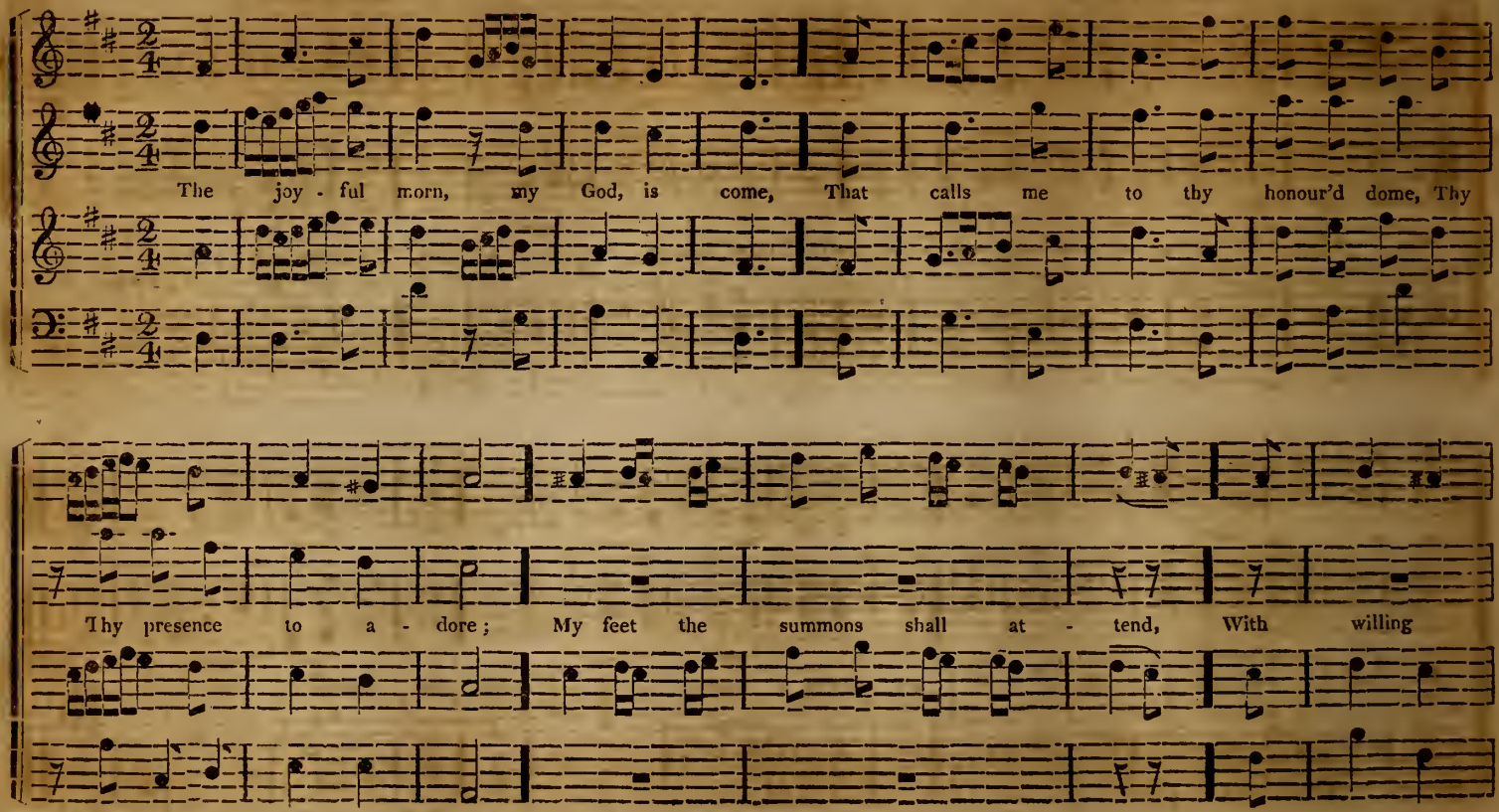
How pleas'd and blest was I, To hear the people cry, Come, let us seek our God to - day!

Yes, with a cheerful zeal, We haste to Zion's hill, And there our vows and honours pay.


Thou God of glorious maj - es - ty, To thee, against myself, to thee, A worm of dust, I cry:
An half awaken'd child of man, An heir of endless bliss or pain, A sinner, born to die.

BALTIMORE. 8. 8. 6.

J. Walker.

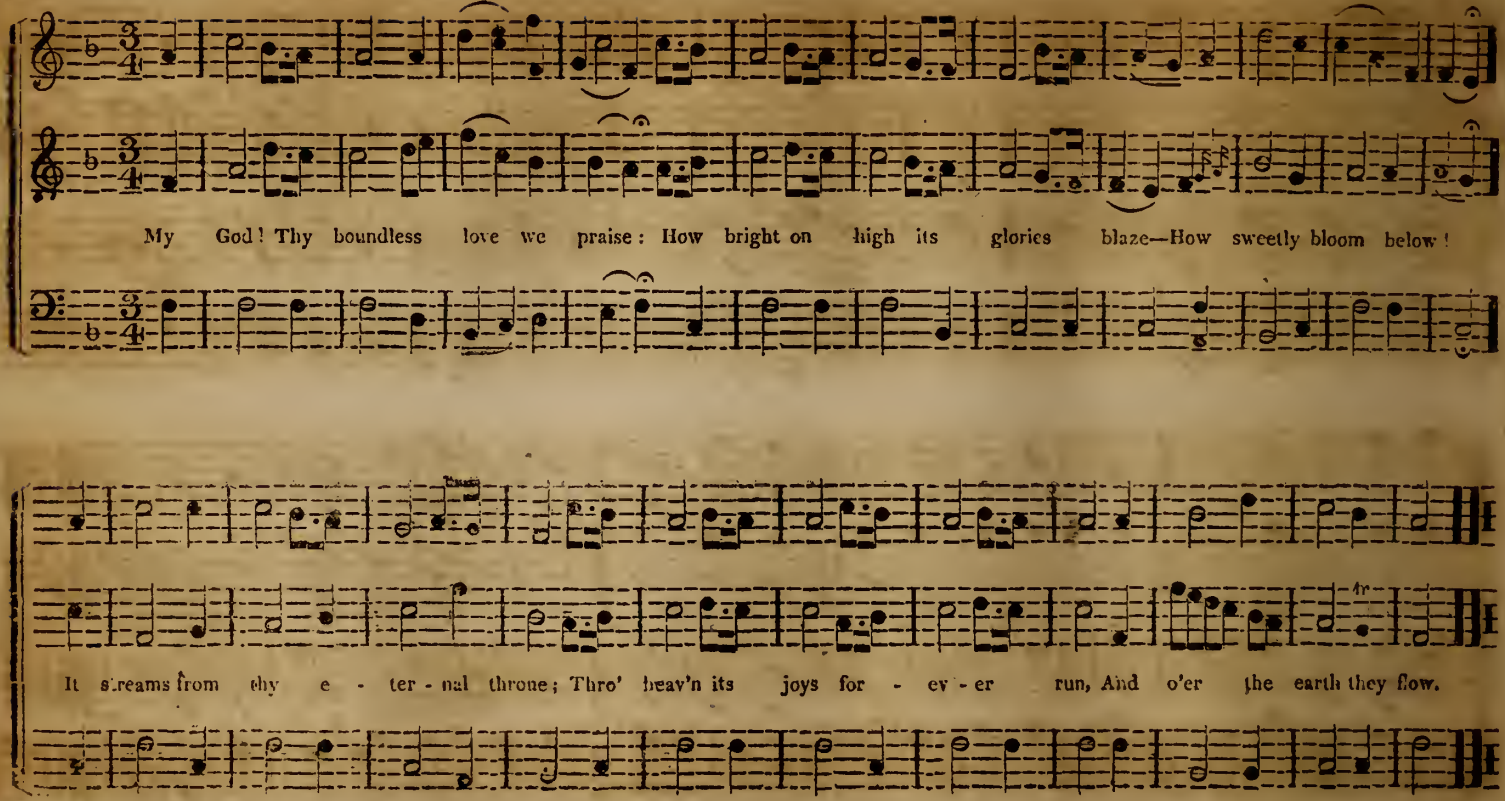


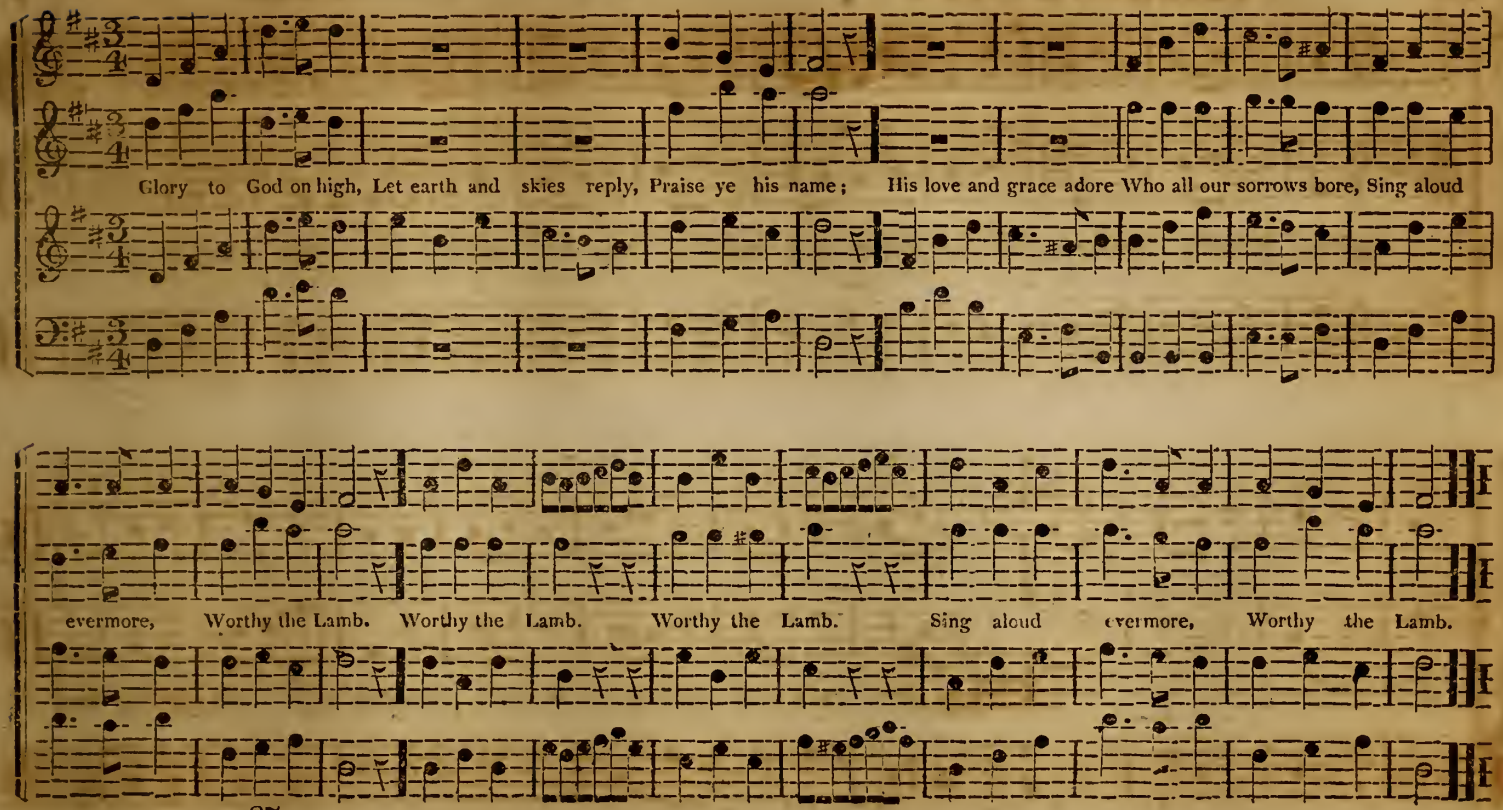
steps thy courts as - cend, And tread the hollow'd floor, My feet the summons

And tread, &c.

shall at - tend, With willing steps thy courts as - cend, And tread the hallow'd floor.

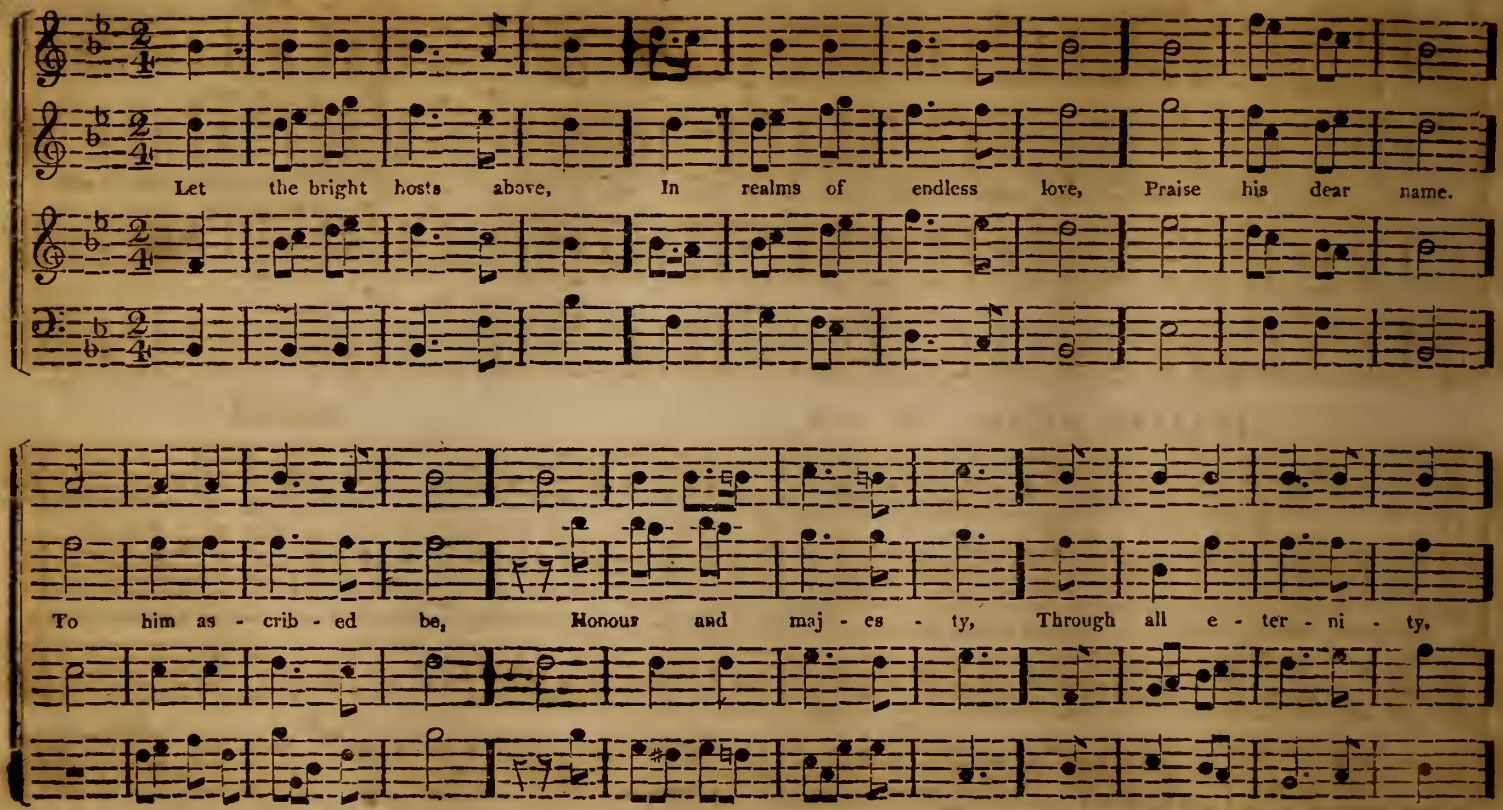
CLYDE. 8. 8. 6.


My God! Thy boundless love we praise: How bright on high its glories blaze—How sweetly bloom below!
It streams from thy e - ter - nal throne; Thro' heav'n its joys for - ev - er run, And o'er the earth they flow.


Glory to God on high, Let earth and skies reply, Praise ye his name; His love and grace adore Who all our sorrows bore, Sing aloud
evermore, Worthy the Lamb. Worthy the Lamb. Worthy the Lamb. Sing aloud evermore, Worthy the Lamb.

BRIDGETON. 6. 6 4.

Walker.

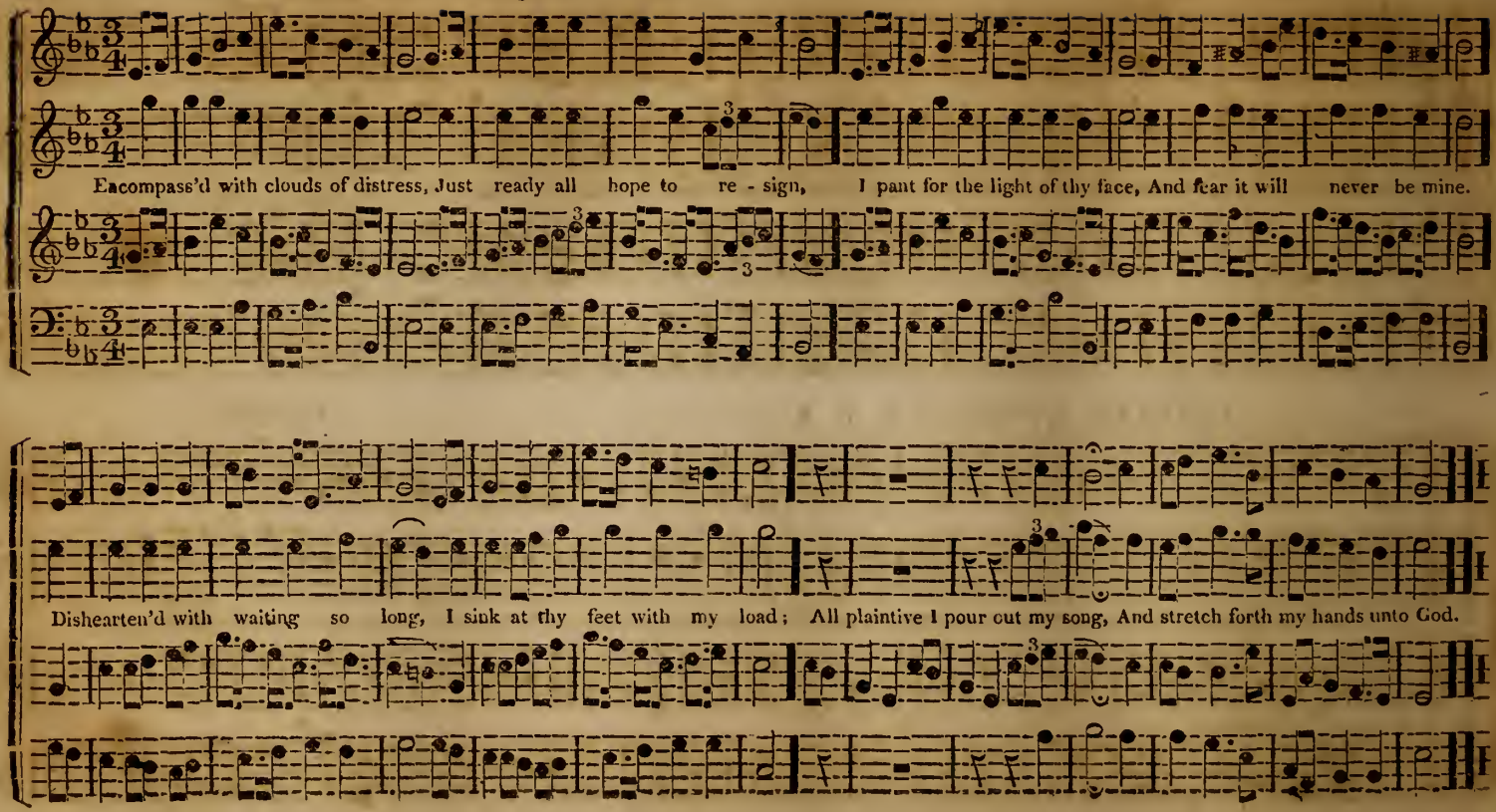


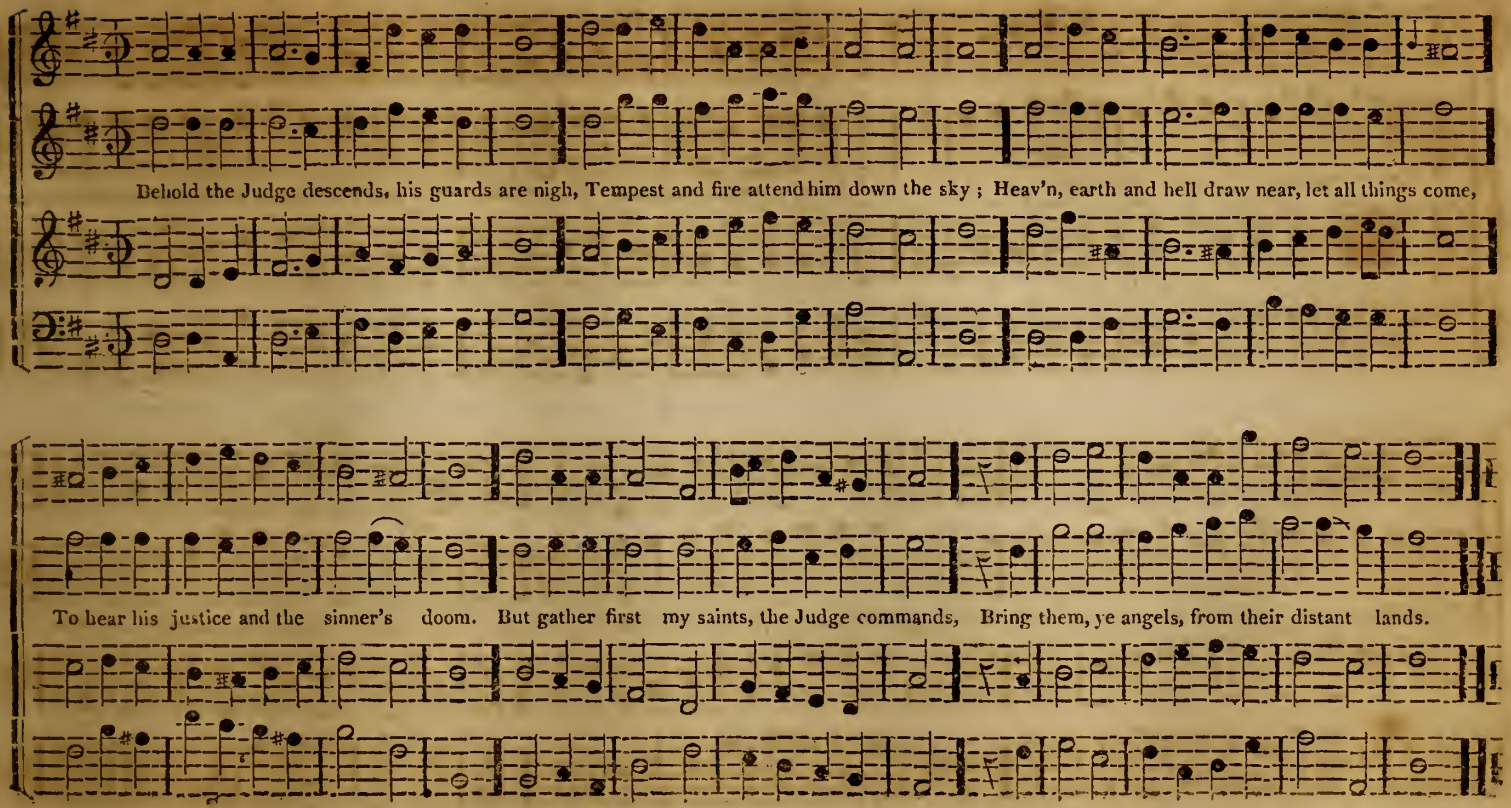
Slow. Adagio.

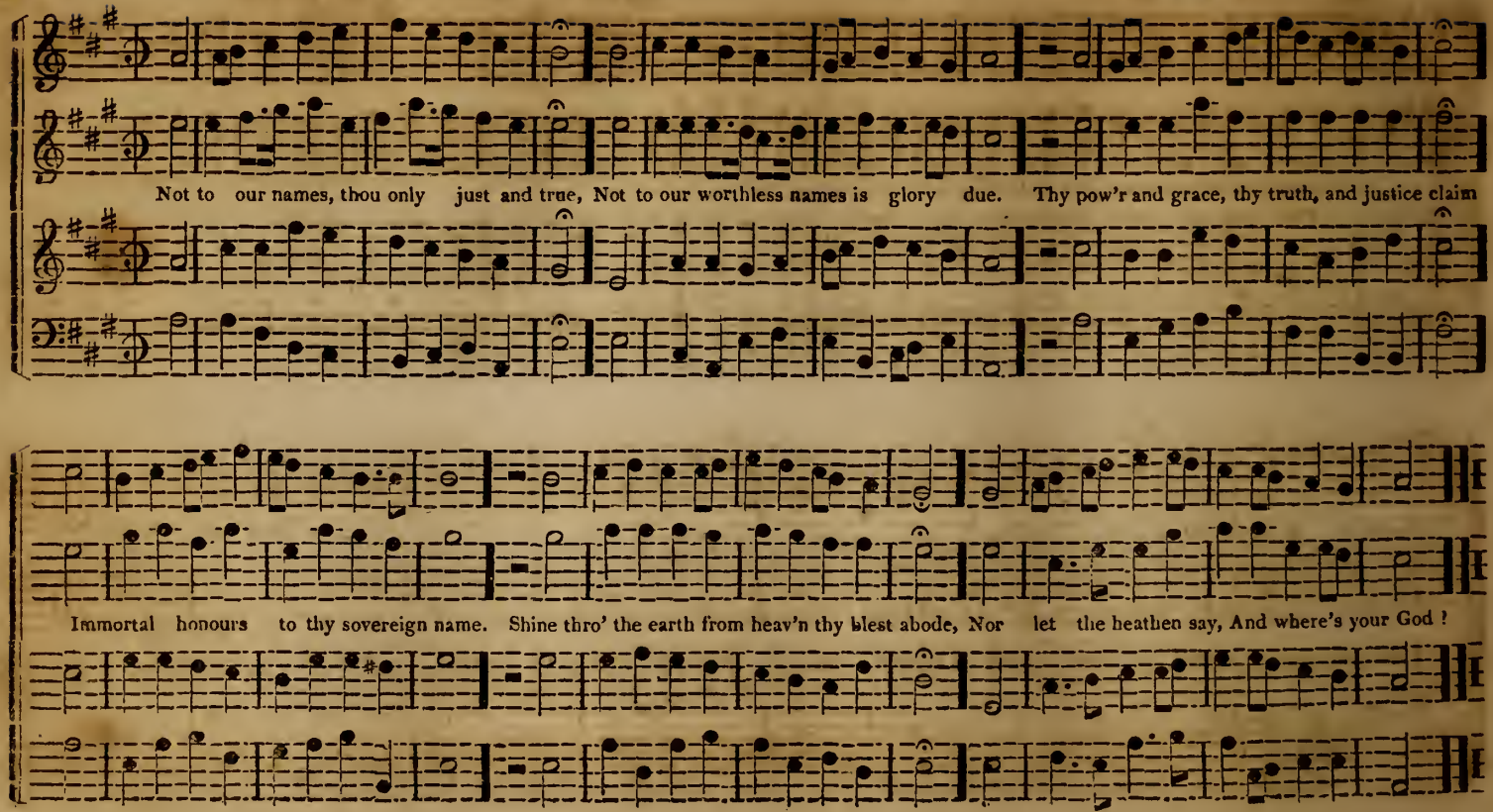
Worthy the Lamb. Worthy the Lamb. Worthy the Lamb. Thro' all e - ter - ni - ty. Worthy the Lamb.

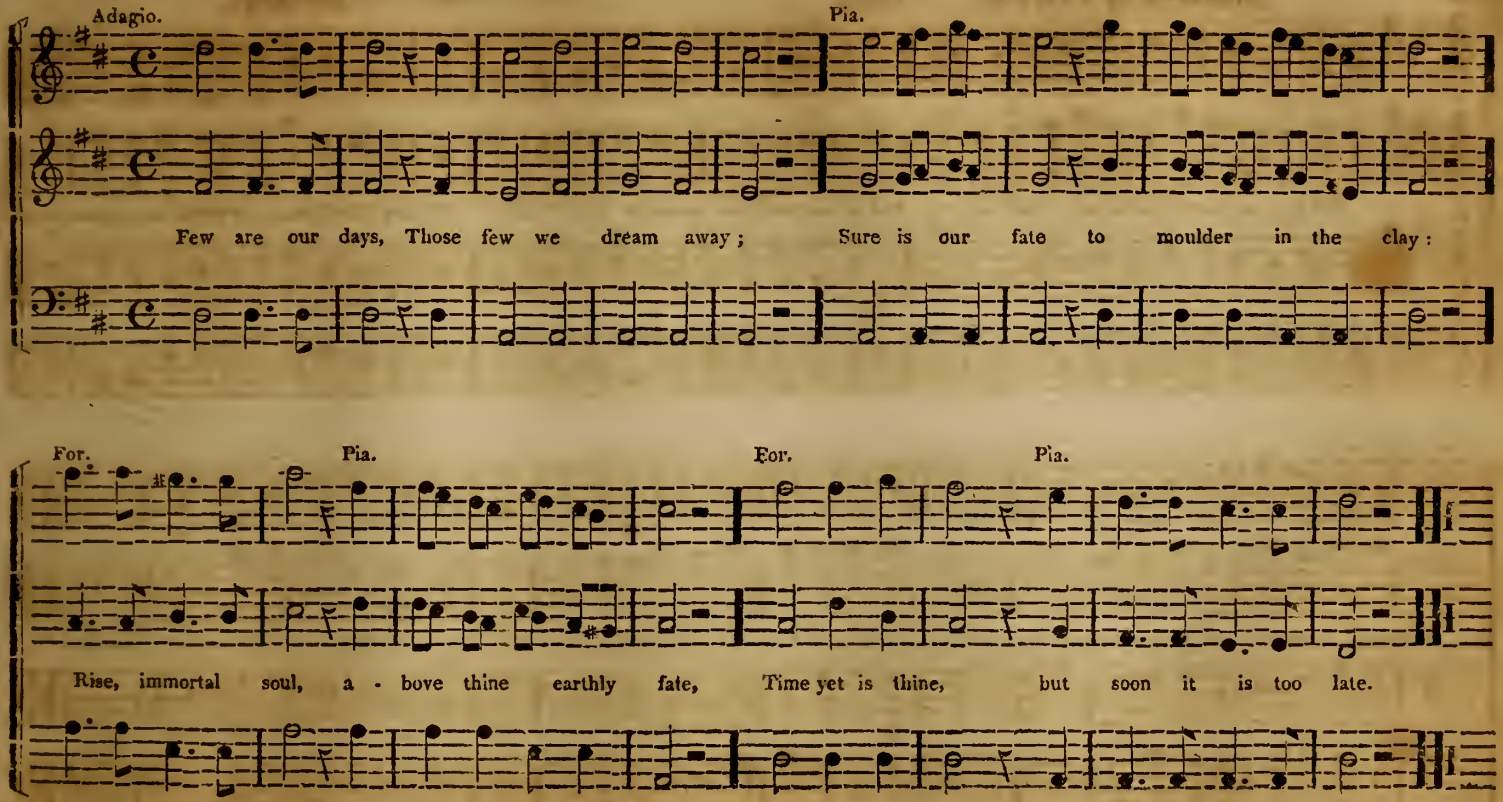
ITALIAN HYMN. 6. 6. 4. Giardini.

Come, thou Almighty King, Help us thy name to sing, Help us to praise. Father, all glorious, O'er all victorious, Come and reign over us, Ancient of days.


Encompass'd with clouds of distress, Just ready all hope to re - sign, I pant for the light of thy face, And fear it will never be mine.
Dishearten'd with waiting so long, I sink at thy feet with my load; All plaintive I pour out my song, And stretch forth my hands unto God.


Behold the Judge descends, his guards are nigh, Tempest and fire attend him down the sky ; Heav'n, earth and hell draw near, let all things come,
To hear his justice and the sinner's doom. But gather first my saints, the Judge commands, Bring them, ye angels, from their distant lands.

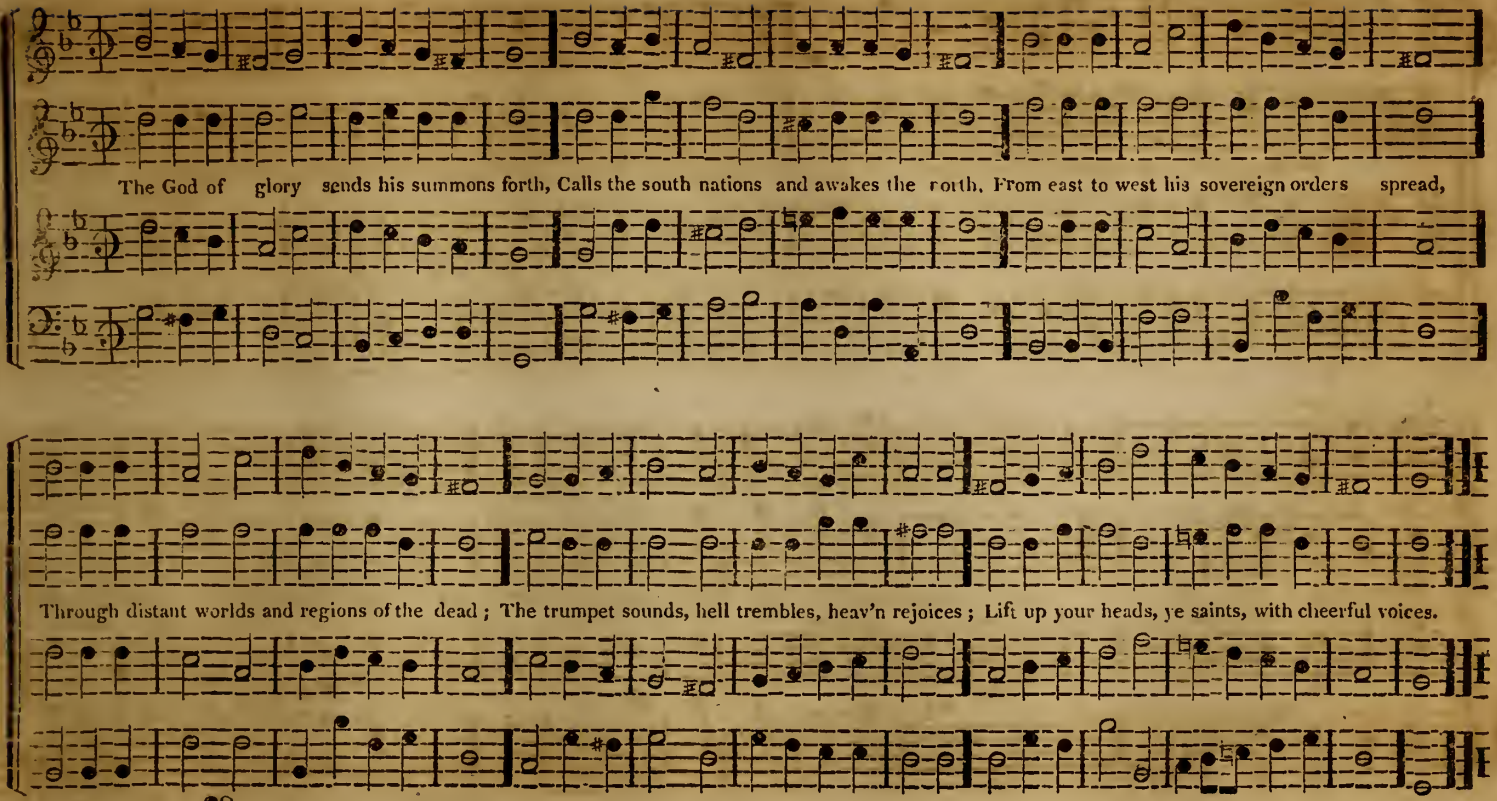

Not to our names, thou only just and true, Not to our worthless names is glory due. Thy pow'r and grace, thy truth, and justice claim
Immortal honours to thy sovereign name. Shine thro' the earth from heav'n thy blest abode, Nor let the heathen say, And where's your God !


Adagio.
Pia.
Few are our days, Those few we dream away; Sure is our fate to moulder in the clay:
For.
Pia.
For.
Pia.
Rise, immortal soul, a - bove thine earthly fate, Time yet is thine, but soon it is too late.

DESPONDENCE. Tens.

Along the banks where Babel's current flows, Our captive bands in deep de - spondence stray'd;

While Zi - on's fall in sad remembrance rose, Her friends, her children, mingled with the dead.


The God of glory sends his summons forth, Calls the south nations and awakes the north, From east to west his sovereign orders spread,
Through distant worlds and regions of the dead; The trumpet sounds, hell trembles, heav'n rejoices; Lift up your heads, ye saints, with cheerful voices.

On wings of faith mount up, my soul, and rise, View thine in - her - i - tance beyond the skies. Nor heart can think, nor

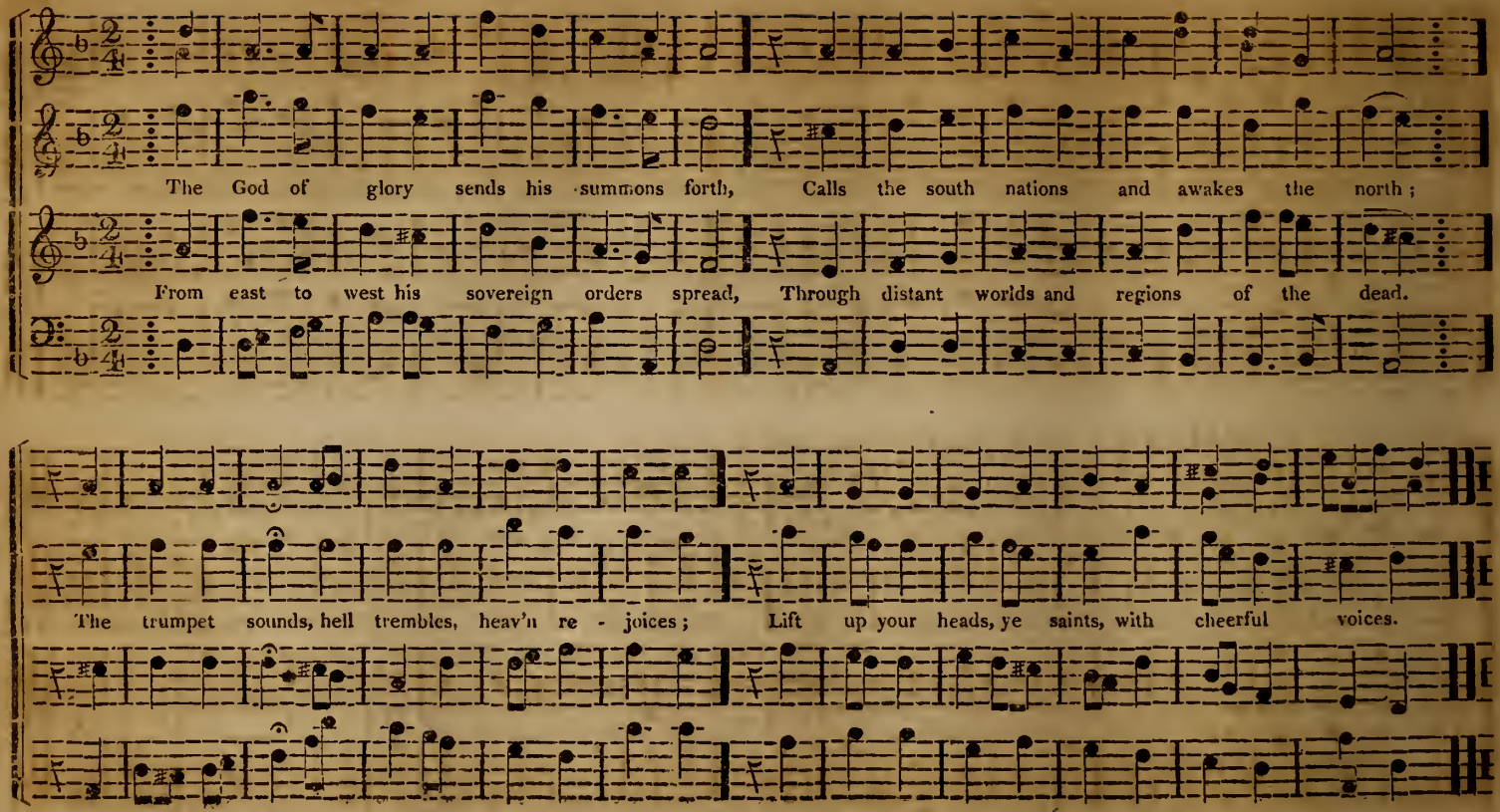
mortal tongue can tell, What endless pleasures in those mansions dwell. There our Redeemer lives, all

P. F. P. F.F.

bright and glorious, O'er sin, and death, and hell, O'er sin, and death, and hell, he reigns vic - torious.

FAIRFAX. 7. 6. Peculiar.

Come, my soul, before the Lord, Fall and do him rev'rence; Praise him for his blood and name, Sing his great de - liv'rance.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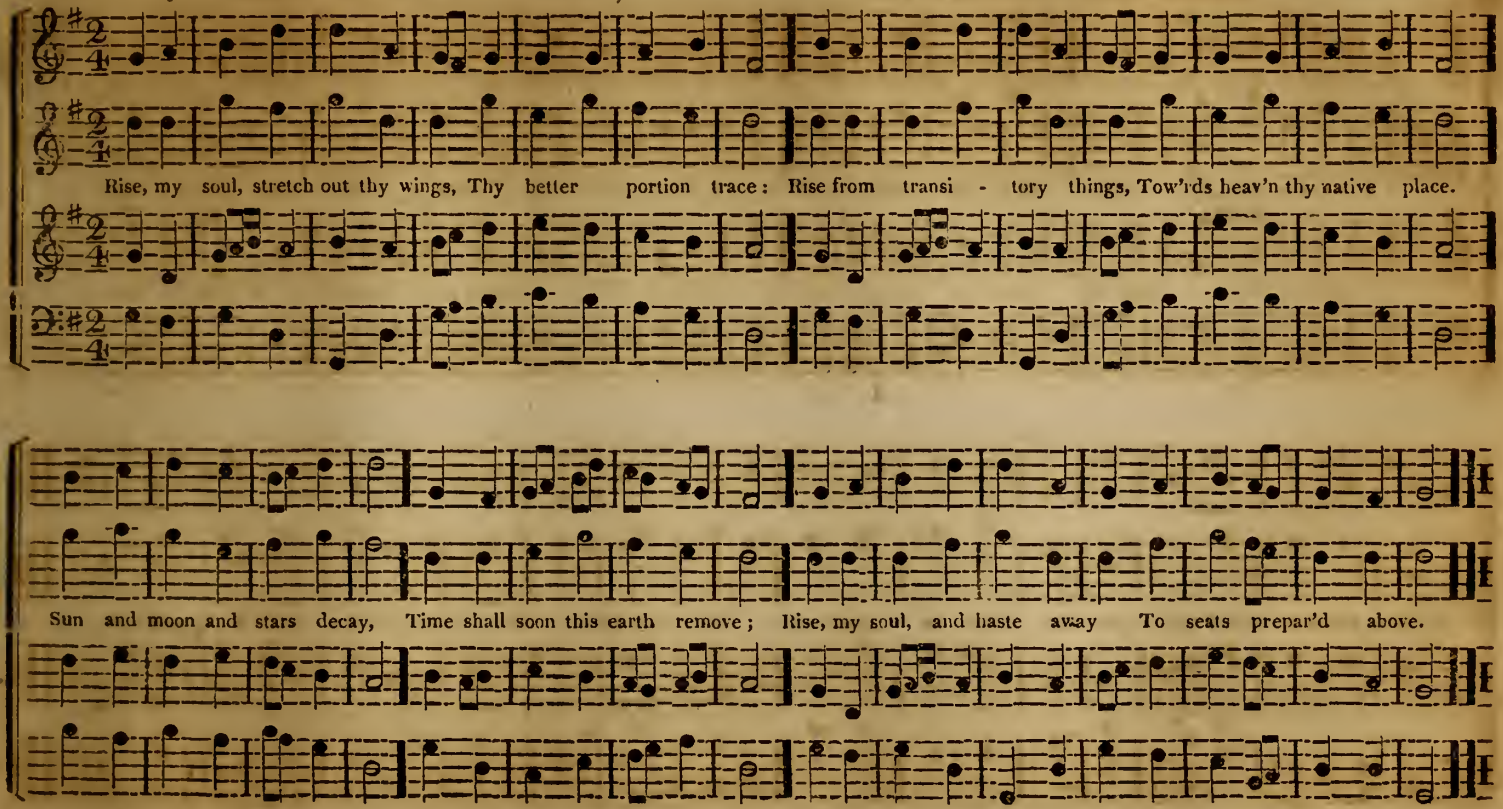
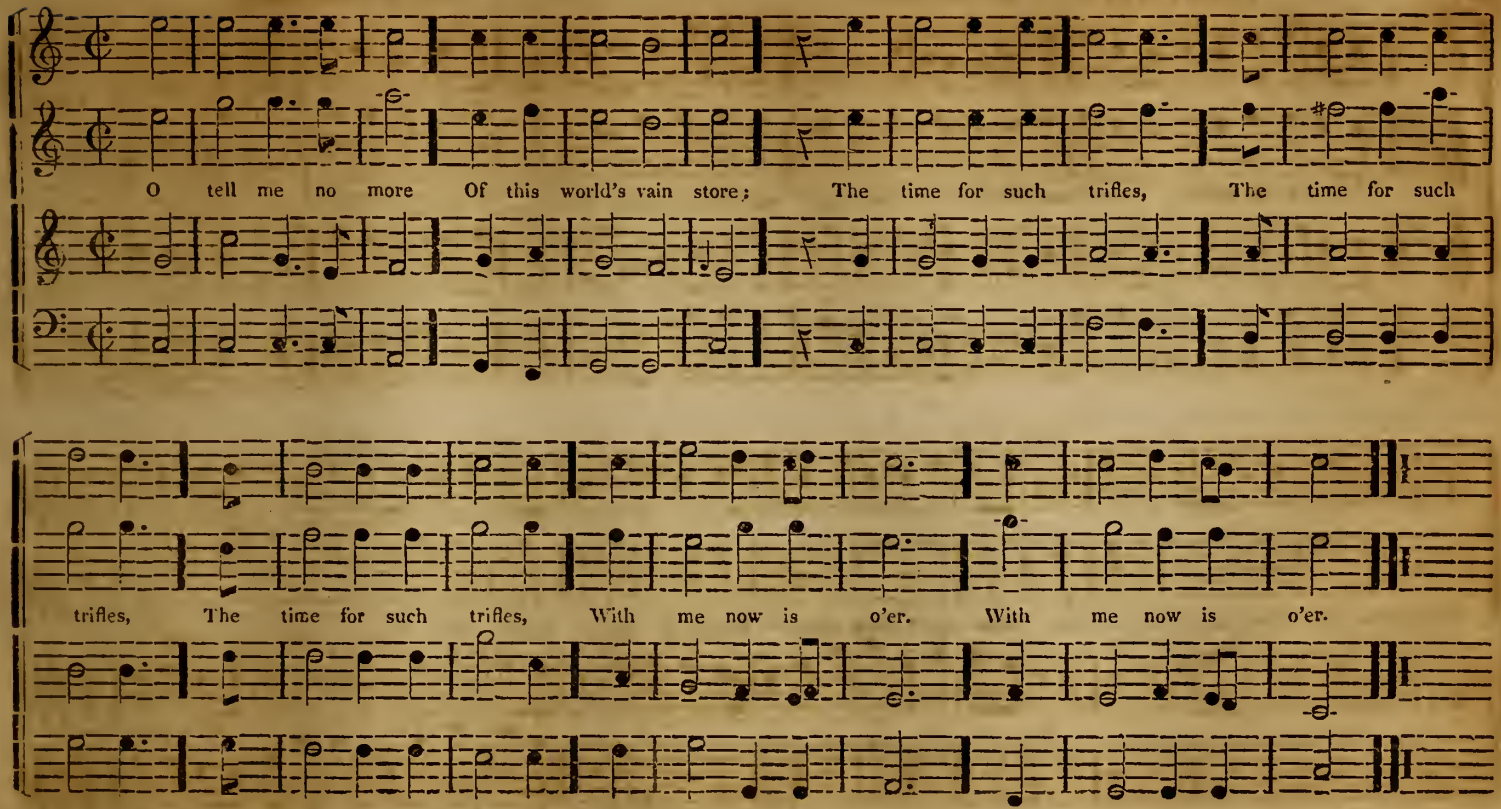

Rise, my soul, stretch out thy wings, Thy better portion trace: Rise from transi - tory things, Tow'rds heav'n thy native place.
Sun and moon and stars decay, Time shall soon this earth remove; Rise, my soul, and haste away To seats prepar'd above.

For. Pia.

No war or battle's sound Was heard, the world around, No hostile chiefs to furious combat ran, But peaceful was the

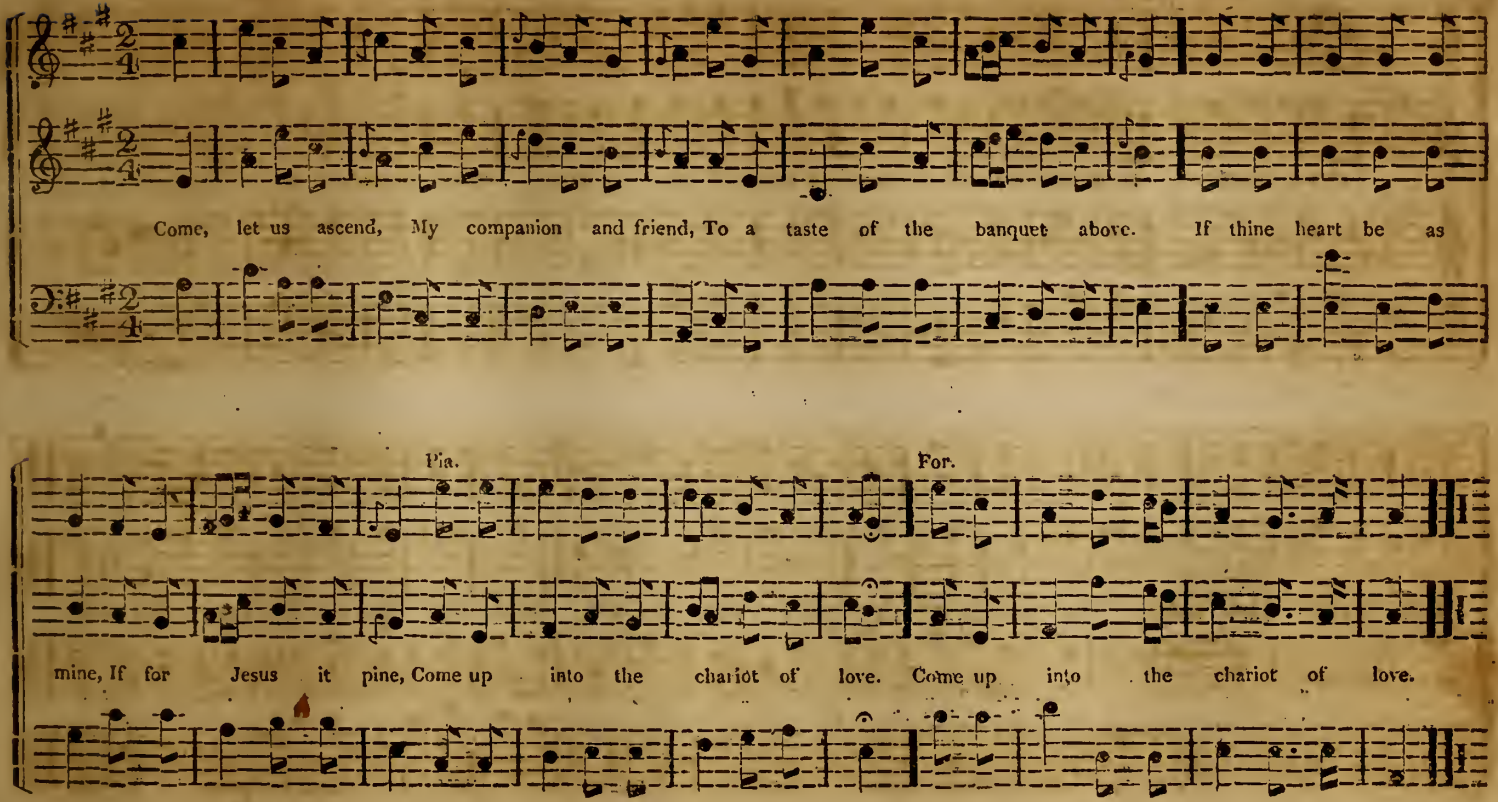
Cres. For.

night, In which the Prince of light His reign of peace upon the earth began. His reign of peace upon the earth began.

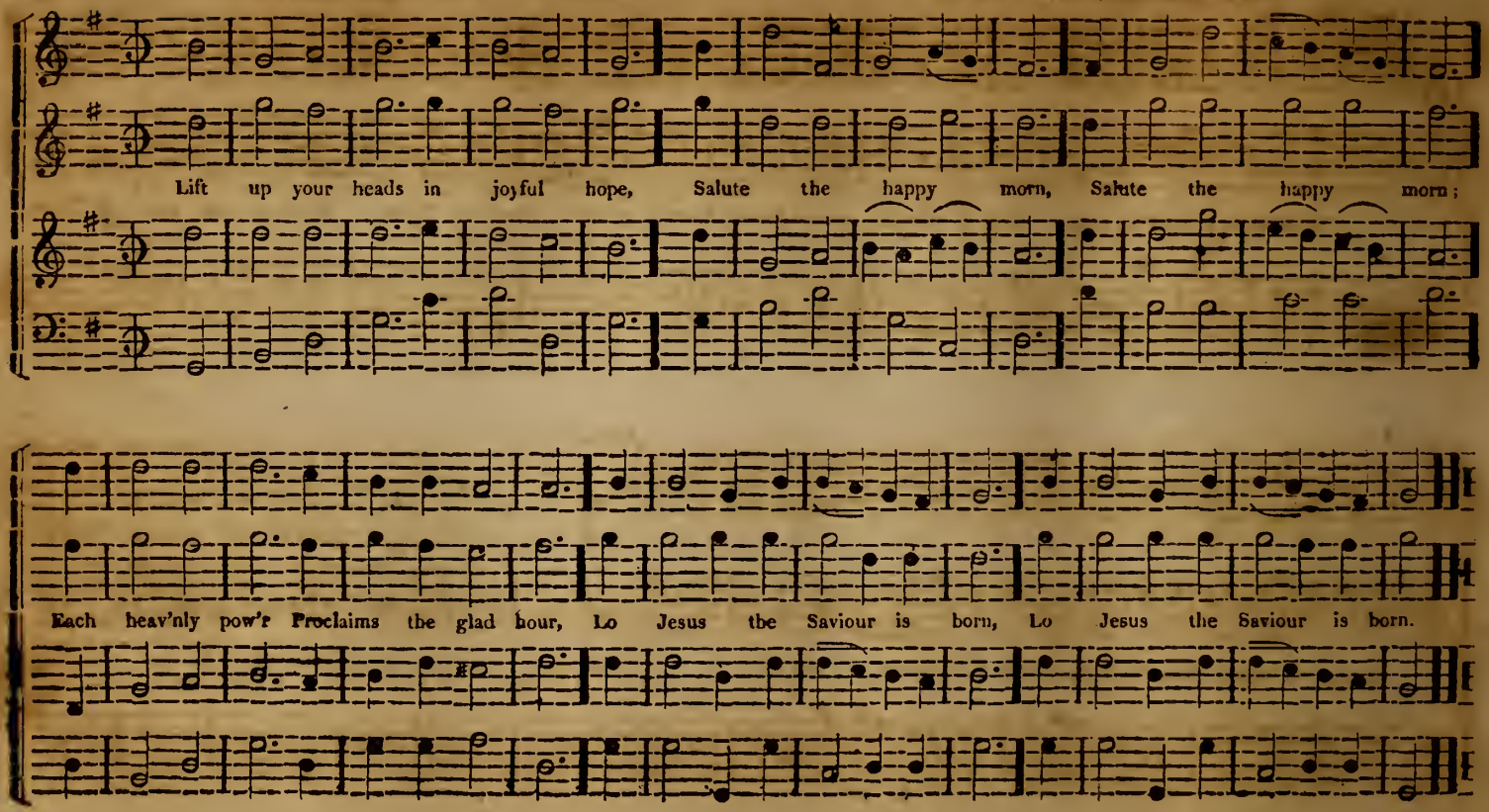

O tell me no more Of this world's vain store; The time for such trifles, The time for such
trifles, The time for such trifles, With me now is o'er. With me now is o'er.

All ye that pass by, To Jesus draw nigh; To you is it nothing that Jesus should die? Our ransom and peace, Our surety he is,

Come, see, Come, see, Come, see, Come, see, Come, see if there ever was sorrow like this. Come, see if there ever was sorrow like this.


Come, let us ascend, My companion and friend, To a taste of the banquet above. If thine heart be as
Pia.
For.
mine, If for Jesus it pine, Come up into the chariot of love. Come up into the chariot of love.

BETHLEHEM. Peculiar. Dr. Madan.



Largo. Mez. Pia.

Vital spark of heav'nly flame, Quit, O quit this mortal frame. Trembling, hoping, ling'ring, flying, O the pain, the bliss of dying.

Affetuoso.

Hark, Hark, they whisper, angels

Cease, fond nature, cease thy strife, And let me languish into life. Hark, they whisper, angels say; they whisper angels

For. Pia. For.

say, they whisper, angels, say, Hark,

say, Hark, Hark, they whisper, angels say, Sister spirit, come a - way. Sister spirit, come away.

Hark, they whisper, angels say, Hark,

Pia. Cres. Pia. Cres.

What is this, absorbs me quite, Steals my senses, shuts my sight, Drowns my spirit, draws my breath, Tell me, my soul, can

For. Pia. Pia. Andante. Cres.

this be death? Tell me, my soul, can this be death? The world re - cedes, it dis - ap - pears, Heav'n

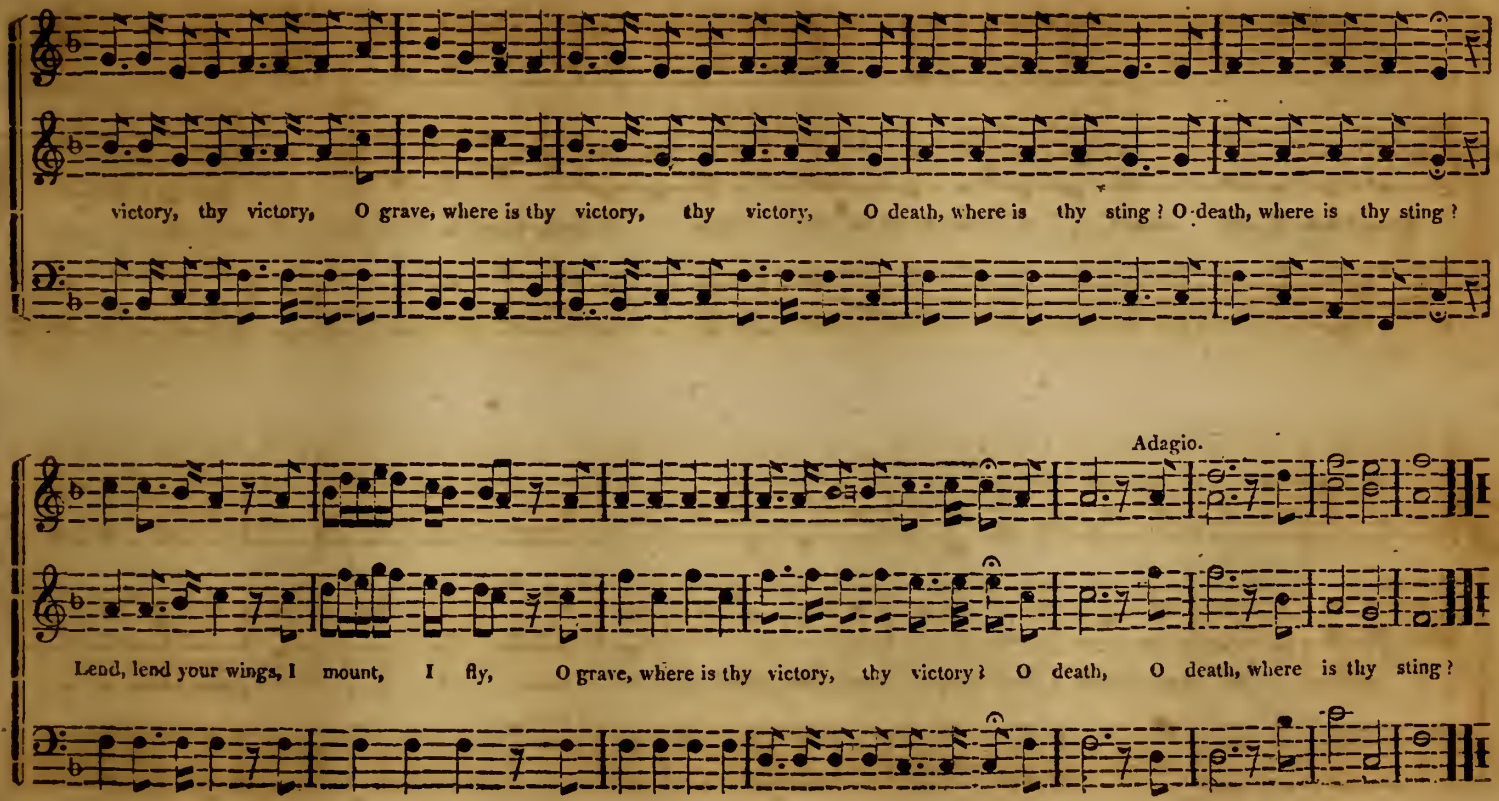
For. Dim. Cres. Vivace. For.

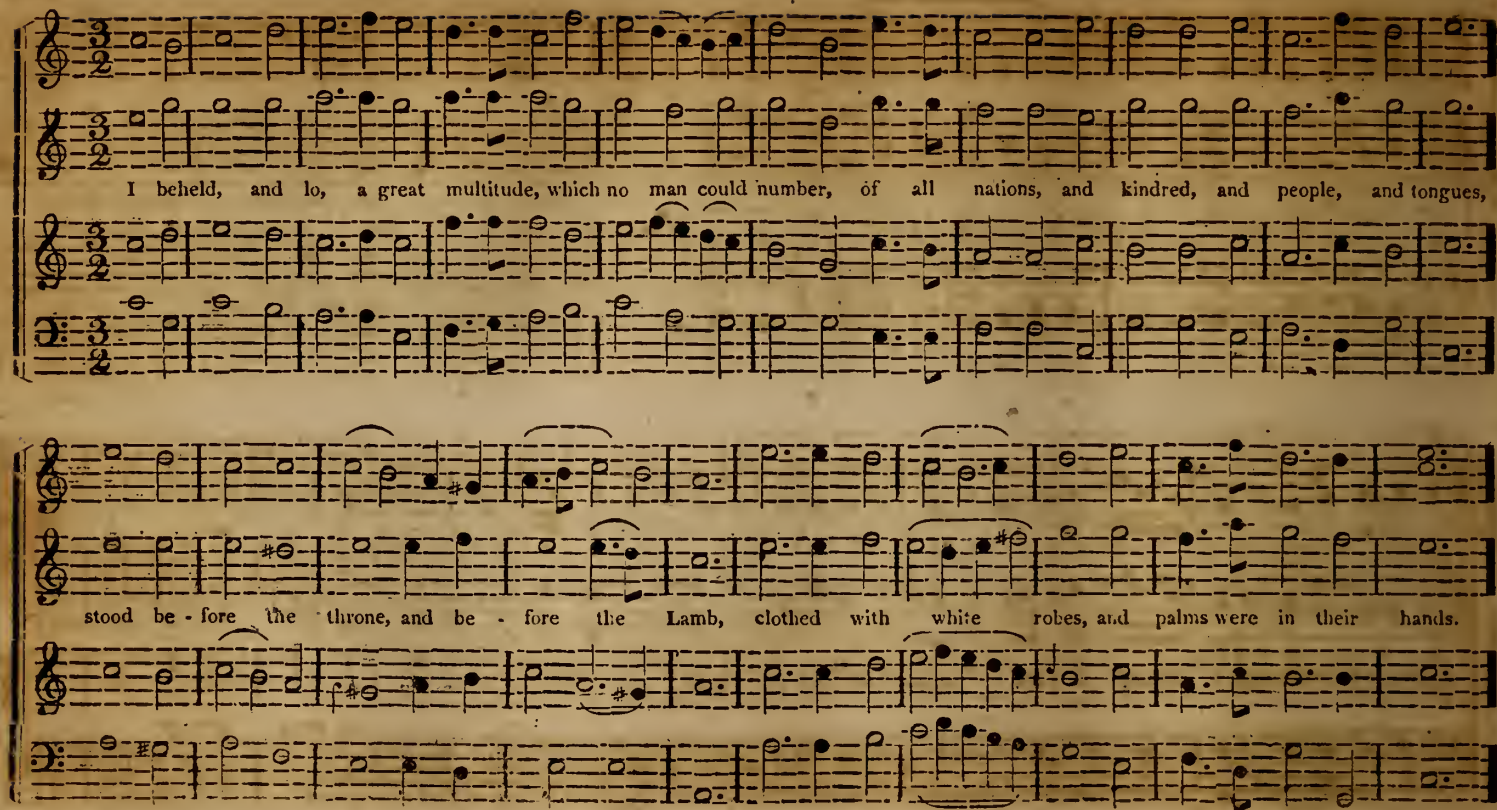
opens on my eyes; My ears with sounds se - raph - ic ring Lend, lend your wings, I mount, I fly, O

grave, where is thy victory, O grave, where is thy victory, O death, where is thy sting! O grave, where is thy

Pia.

victory, O death, where is thy sting? Lend, lend your wings, I mount, I fly, O grave, where is thy


victory, thy victory, O grave, where is thy victory, thy victory, O death, where is thy sting? O death, where is thy sting?
Adagio.
Lend, lend your wings, I mount, I fly, O grave, where is thy victory, thy victory? O death, O death, where is thy sting?


I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues,
stood be - fore the throne, and be - fore the Lamb, clothed with white robes, and palms were in their hands.

with a loud voice, unto God, sal-

And they cried with a loud, a loud - - - - - - voice, saying, sal - va - tion, sal - vation un - to

loud - - - - - - - a loud voice, un - to God, sal-

vation un - to God, who sitteth

God, sal - va - tion unto God, who sitteth on the throne, - - - - on the throne, and un - to the Lamb.

vation unto God, who sitteth

with a loud

And they cried with a loud, a loud - - - - - - voice, saying, Blessing, Hallelujah, and glory, Hallelujah, and

loud - - - - - - - a loud

wisdom and thanksgiving, and honour, Hallelujah, Blessing and glory, and wisdom, and thanksgiving, and

honour, and pow'r, and might, be un - to the Lord, the Lord God, for - ever, and ever, for - ever and

Hal - lelujah, Hal - lelujah,

ever and ever, Amen, A - men, Hal - le - lu - jah, Hal - le-

A - - - - - - - - - - - - men, Hal - le - lujah, Hal - le - lujah,

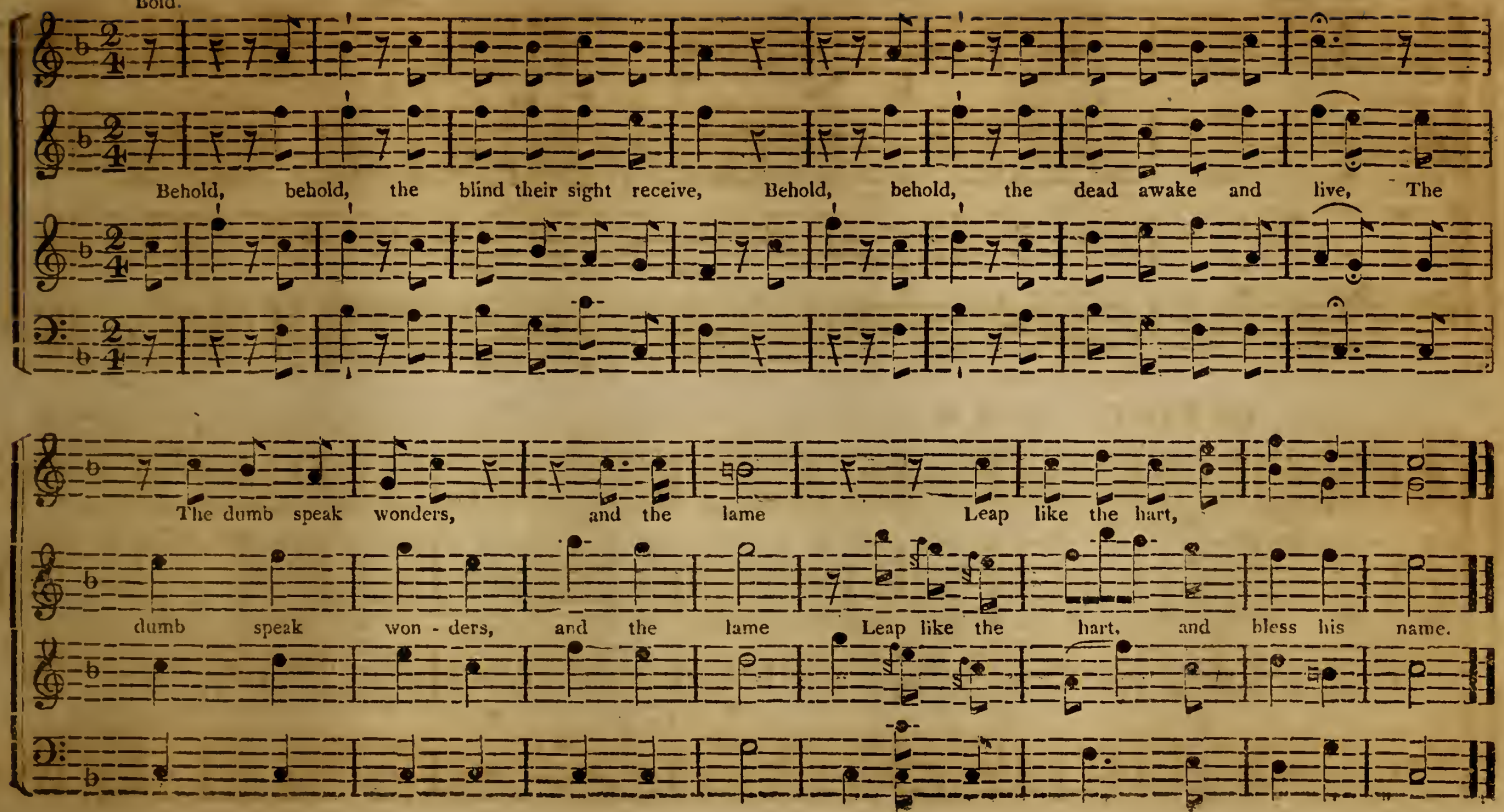
Hal - le - lu - jah, Hallelujah, Halle-

lu - jah, Hal - le - lu - jah, Hal . le - lu - jah, Hal - le - lu - jah, A - men,

Hallelujah, Halle - lu - jah,

HAVANT. 8. 3. 6.

Ere I sleep, for ev'ry favour, This day show'd, By my God, I will bless my Saviour.


Bold.
Behold, behold, the blind their sight receive, Behold, behold, the dead awake and live, The
The dumb speak wonders, and the lame Leap like the hart,
dumb speak won - ders, and the lame Leap like the hart, and bless his name.

Three voices.

Thus doth th'E - ter - nal Spirit own And seal the mis - sion of his Son; The Father vindi-

cates his cause, While he hangs bleeding, While he hangs bleeding, While he hangs bleeding on the cross.

Alla Breve. Poco. Allegro. For.

He dies, the heav'ns in mourn - - - - - ing stood, He

He ri - - - ses, ri - - ses,

He ri - - - ses, ri - - ses, rises and appears a God, He rises and ap-

ri - - ses, ri - ses, rises and ap - pears a God, He ri - ses and ap - pears

rises and appears a God, He ri - - ses, ri - - ses and ap - pears

Pia.

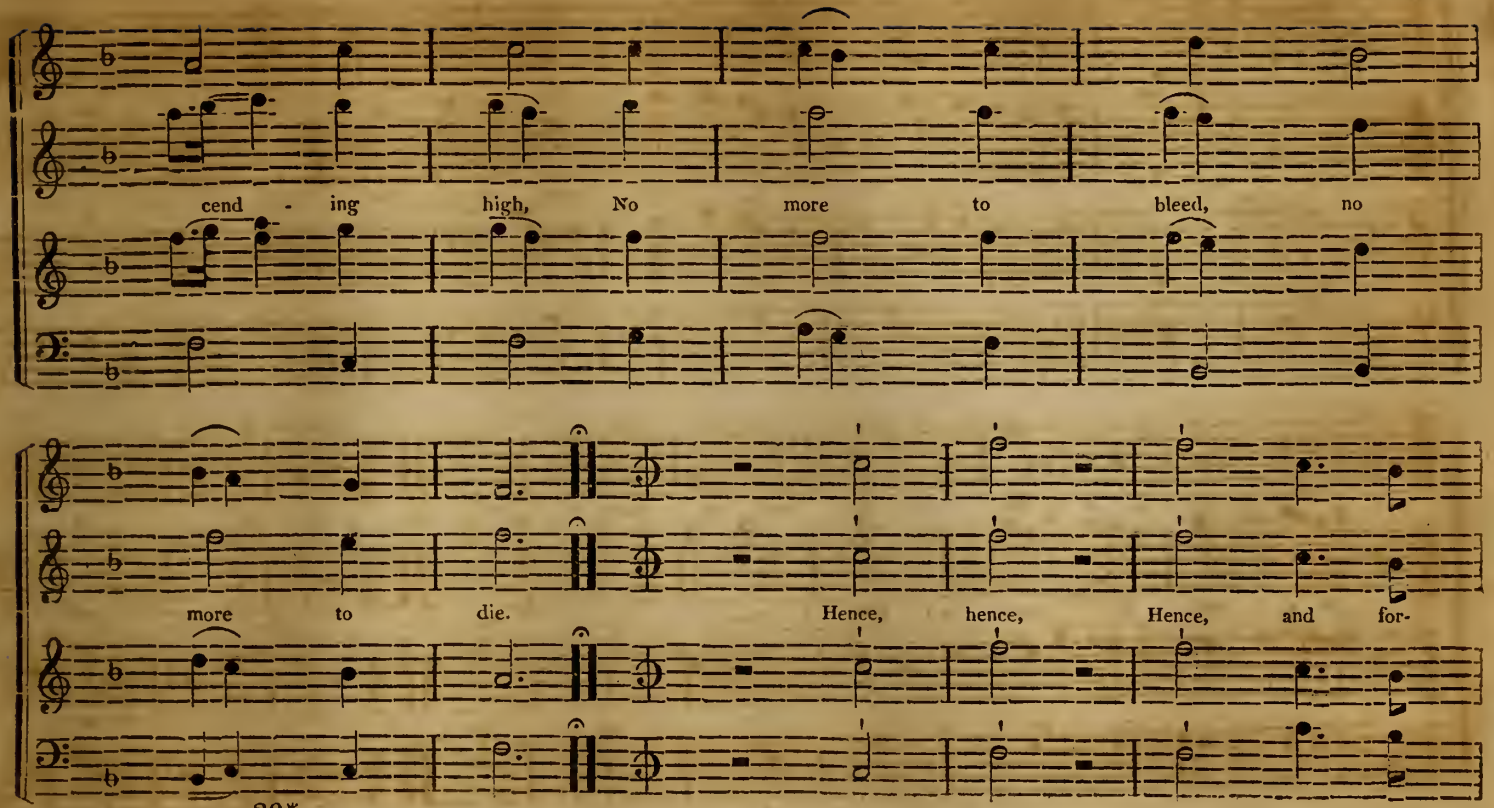
pears a God. He ri - ses and ap - pears a God, He

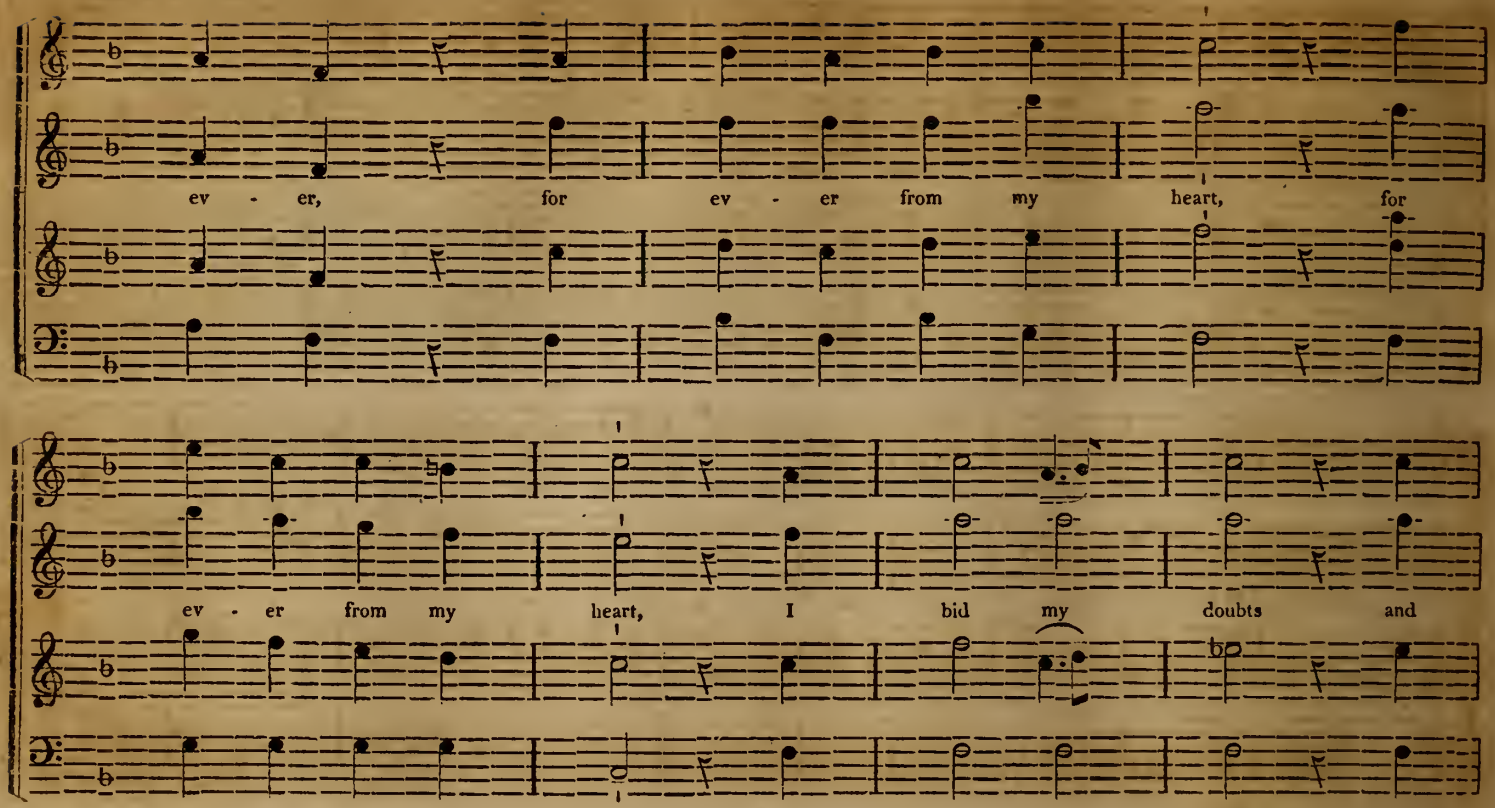
a God. He ri - - - - - - ses, ri - - - ses, and ap - - pears a God. He

ri - - ses, He ri - ses and ap - pears a God.

Andante M. Pia.

ri - - ses, ri - - ses and ap - pears a God. Behold the Lord, as-


cend - ing high, No more to bleed, no
more to die. Hence, hence, Hence, and for-


ev - er, for ev - er from my heart, for
ev - er from my heart, I bid my doubts and

M. Fia. Cres.

fears de - part, And to those hands my soul re - - sign, Which bear, Which bear cre-

Dim.

And to those hands my soul re - si - - - - - - gn,

dentials so divine. And to those hands my

And to those hands my soul re - si - - - - - - gn,

And to those hands my

Dim.

Which bear cre - den - tials so di - vi - - - - - - ne.

soul re - sign, Which bear cre - dentials so di - vine. And

Which bear cre - dentials so di - vi - - - - - - - - - - - - ne.

Which bear cre - dentials so di - vine.

to those hands my soul re - sign, Which bear cre - den - tials so di - vine.

Grateful notes and numbers bring, While Jehovah's name we sing! Holy, holy Lamb of God, Be thy

Soft.

glorious name ador'd. Men on earth and saints above, Men on earth and saints above, Sing the great Redeemer's love.

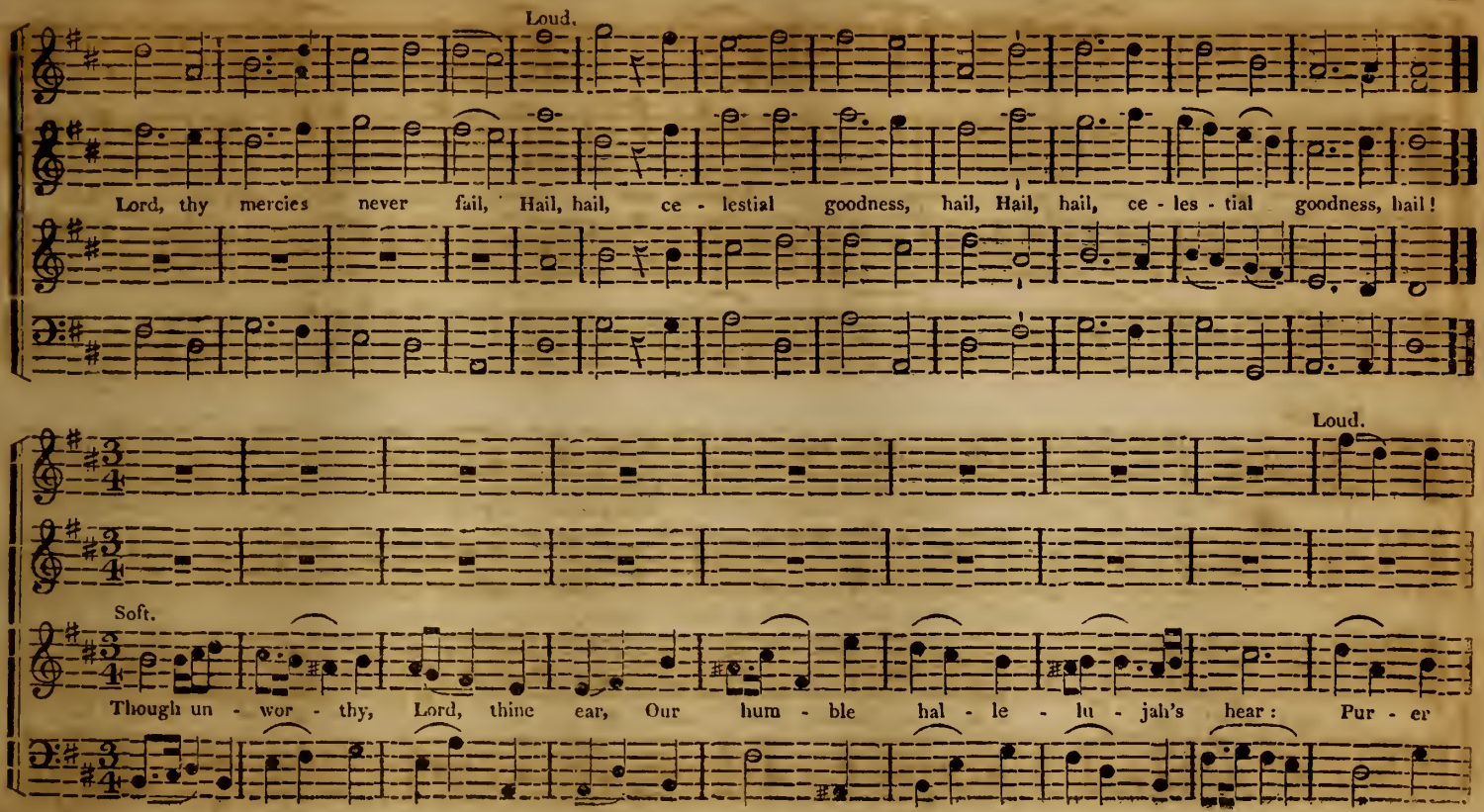
Loud. Soft.

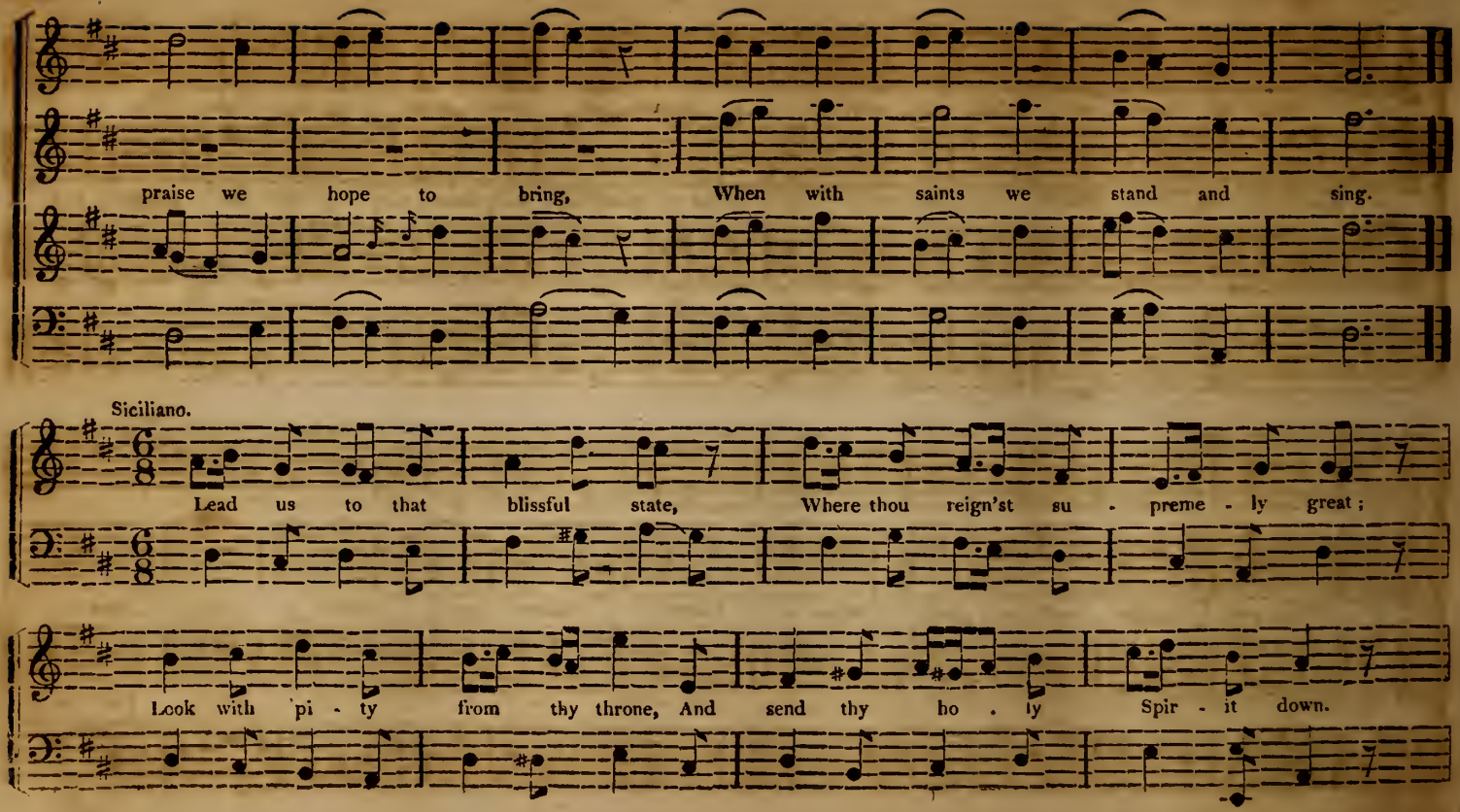
Sing the great Redeemer's love, Sing the great Redeemer's love. Men on earth and saints above, Men on earth and saints above,

Loud. Soft.

Sing the great Redeemer's love, Sing the great Redeemer's love, Sing the great Redeemer's love.

Lord, thy mercies never fail;


Loud.
Lord, thy mercies never fail, Hail, hail, ce - lestial goodness, hail, Hail, hail, ce - les - tial goodness, hail!
Loud.
Soft.
Though un - wor - thy, Lord, thine ear, Our hum - ble hal - le - lu - jah's hear: Pur - er


praise we hope to bring, When with saints we stand and sing.
Siciliano.
Lead us to that blissful state, Where thou reign'st su - preme - ly great;
Look with pi - ty from thy throne, And send thy ho - ly Spir - it down.

While on earth or - dain'd to stay, Guide our foot - steps in thy way,

Till we come to reign with thee, And all thy glorious greatness see.

CHORUS. Loud. Very Loud.

Then with angels we'll a - gain, Wake a louder, louder strain, Wake a louder, louder

Soft. Loud. Soft.

strain, Then in joyful songs of praise We'll our grateful voices raise, There no tongue shall silent be,

Loud.

There all shall join sweet har - mo - ny, That thro' heav'ns all spacious round Thy praise, O God, may ever sound.

Chorus. Allegro assai.

O come, let us sing un - to the

O come, let us sing un - to the Lord; O

O come, let us sing un - to the Lord; O come, let us sing un - to the

O

Lord, let us hear - ti - ly rejoice,

Come, let us sing un - to the Lord; let us hear - ti - ly rejoice -

Lord; let us hear - ti - ly re - joice - - - let us

come, let us sing un - to the Lord; let us hear - ti - ly re - joice

in the strength of our sal - va - tion; let us hear - ti - ly re-

- - - - - - - in the

hearti - ly rejoice in the strength of our sal - va - tion; let us hearti - ly re - - - - joice - - - -

in the let us hearti - ly re-

joice

let us hear - ti - ly re - - - - - - joice - - - - - - in the strength of our sal - va - tion.

- - - - let us hearti - ly re - joice

joice

VERSE. TREBLE & BASS.

Let us come before his presence, let us come before his presence with thanks - giv - ing, with thanks-

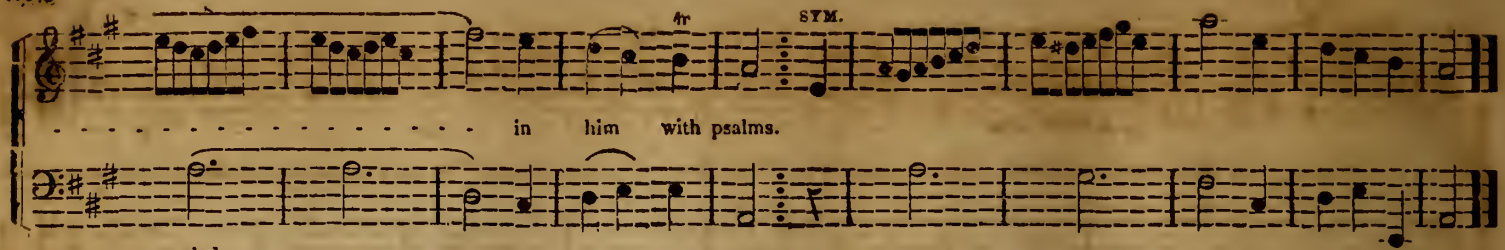
Let us

SYM.

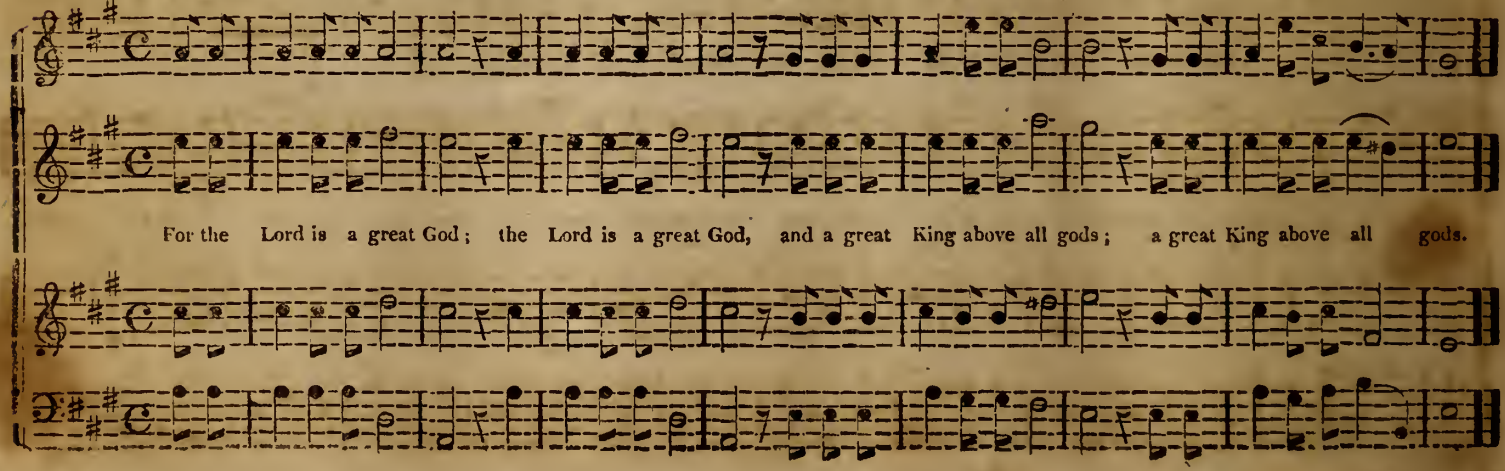
giving; come before his presence, let us come before his presence with thanksgiving;

And shew ourselves glad, and shew ourselves glad, and shew ourselves glad - -

And shew ourselves glad, and shew ourselves glad, and shew ourselves



CHORUS. Largo Expressivo.



Recit : Bass.

In his hands are all the corners of the earth, and the strength of the hills is his also. The sea is his and he made it : and his hands prepared the dry land.

Duet.

O come, let us worship, O come, let us worship, and fall down, and kneel be - fore the Lord, the Lord our maker.

Inst. Bass.

CHORUS.

O come, let us worship; O come, let us worship, and fall down, and kneel before the Lord, the Lord our maker.

Voice.

Duet.

For he is the Lord, the Lord our God; acd we are the people, we are the people, we are the people of his pasture, and the sheep of his hand.

Inst. Bass.

CHORUS.

For he is the Lord, the Lord our God; we are the

and we are the people,

Inst.

Adagio.

people, we are the people of his pasture, and the sheep of his hand.

tr

Voice.

OLD HUNDRED, as harmonized by Claude Le Jeune, in the 16th century.

DRESSUS. ALLA BREVE.

HAUTE CONTRE.

Be thou, O God, exalted high, And as thy glory fills the sky, So let it be on earth display'd, Till thou art here as there obey'd.

TAILLE.

BASSE CONTRE.

N. B. The melody is the same as it stands in the most ancient copies of Marot and Theodore Beza, in 1546.

Brisk.

ANTHEM.

Handel.

O praise the Lord with one consent, O praise the Lord with one consent, And mag - ni - fy his name, Praise the Lord with one con-

His worthy praise, His worthy praise proclaim.

sent, And mag - ni - fy his name. Let all the servants of the Lord His worthy praise, His worthy, worthy praise proclaim.

His worthy praise, His worthy praise proclaim.

His worthy praise, His worthy, worthy praise proclaim.

CHORUS. Brisk.

O be joyful in God, all ye lands, O be joyful in God, all ye lands, all ye lands, O be joyful in God, all ye

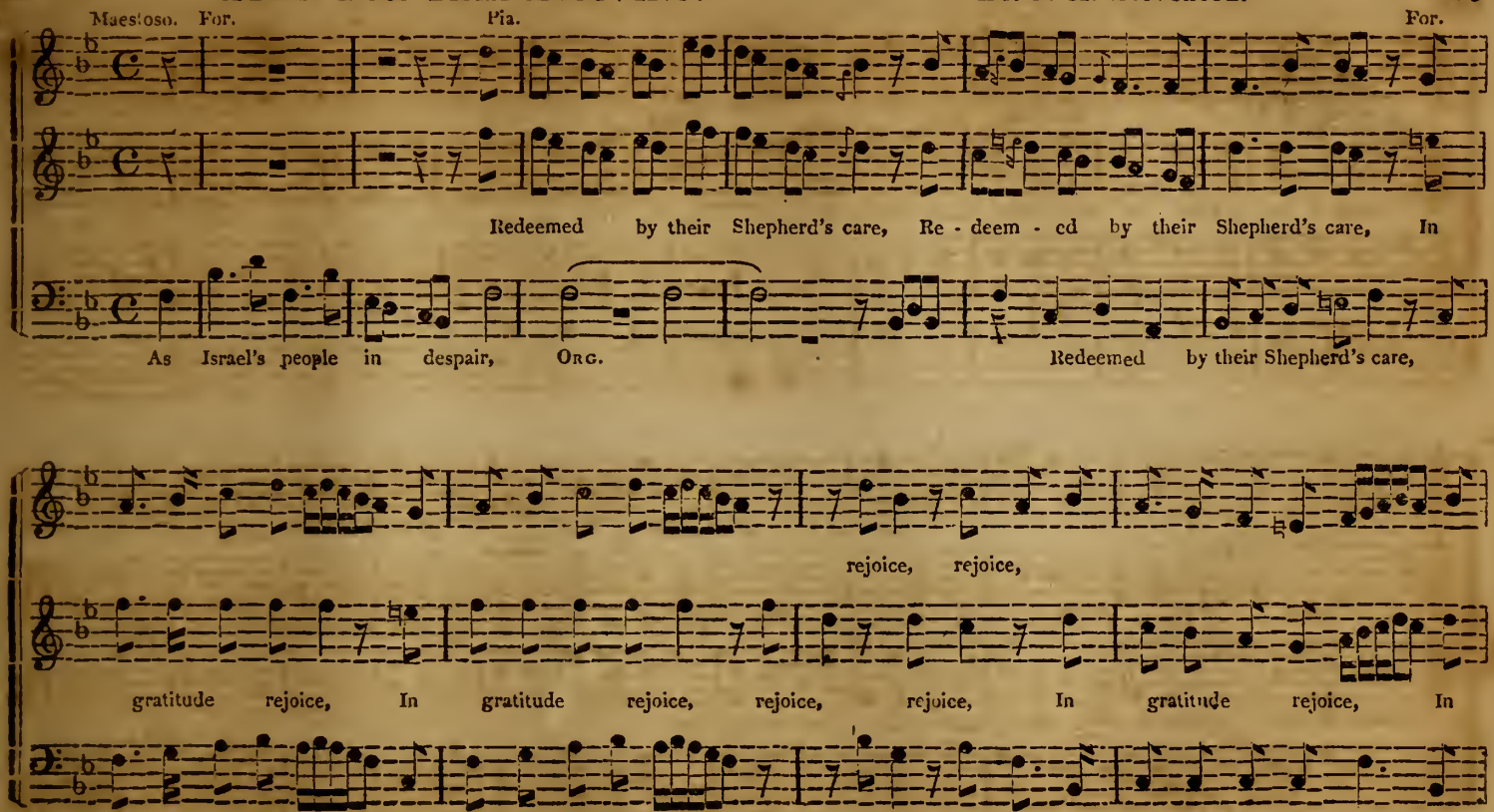
lands, O be joyful in God, all ye lands, Make his praise glorious; O be joyful in God, all ye lands, in God, all ye

in God, all ye lands,

lands, - - in God, all ye lan - - - - - - ds, O be joyful in God, all ye lands, Make his praise glorious.

lands, O be joyful in God, all ye lands, in God, all ye lands,

O be joyful in God, all ye lan - - - - - - ds,


Maestoso. For.
Pia.
For.
Redeemed by their Shepherd's care, Re - deem - ed by their Shepherd's care, In
As Israel's people in despair, Org.
Redeemed by their Shepherd's care,
rejoice, rejoice,
gratitude rejoice, In gratitude rejoice, rejoice, rejoice, In gratitude rejoice, In

gratitude rejoice, Or, as on Sinai's banks reclin'd, Our

Cres. Pia. Cres. For. Pia.

holy fathers swell'd the wind With hallelujah's voice, With hallelujah's voice, Our holy fathers swell'd the wind, With

For. F. F.

hal - le - lu - jah's, with hal - le - lu - jah's voice, With hal - le - lu - jah's voice, With hal - le - lu - jah's voice, Our

With hal - le - lu - jah's voice.

holy fathers swell'd the wind With hal - le - lu - jah's, With hallelujah's voice, With hallelujah's voice, With

With hal - le - lu - jah's voice,

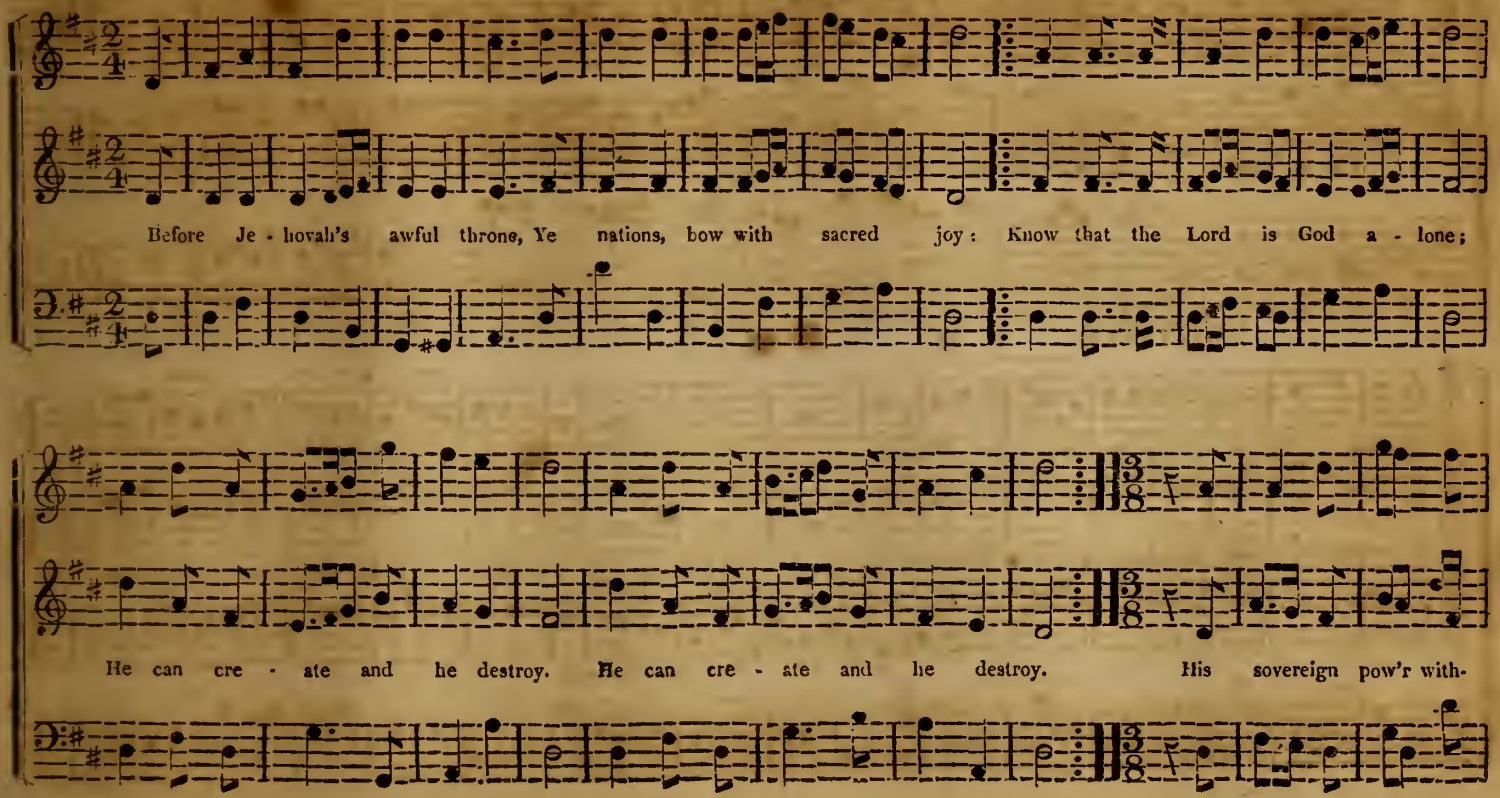
hal - le - lu - jah's voice.

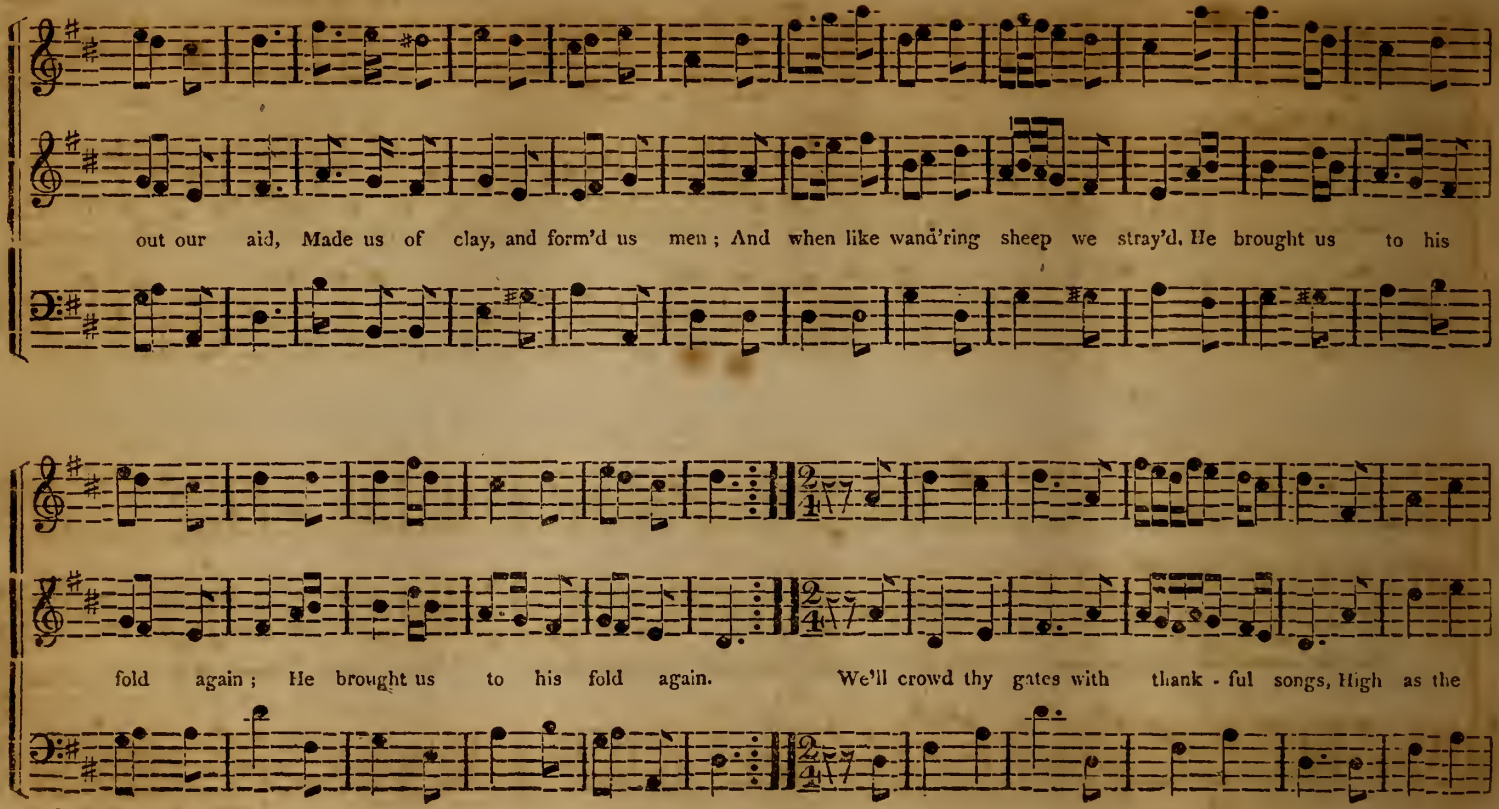
CORYDON. S. M.

For.

Come, sound his praise abroad, And hymns of glory sing ; Pia. Jehovah is a sov'reign God, The universal King.

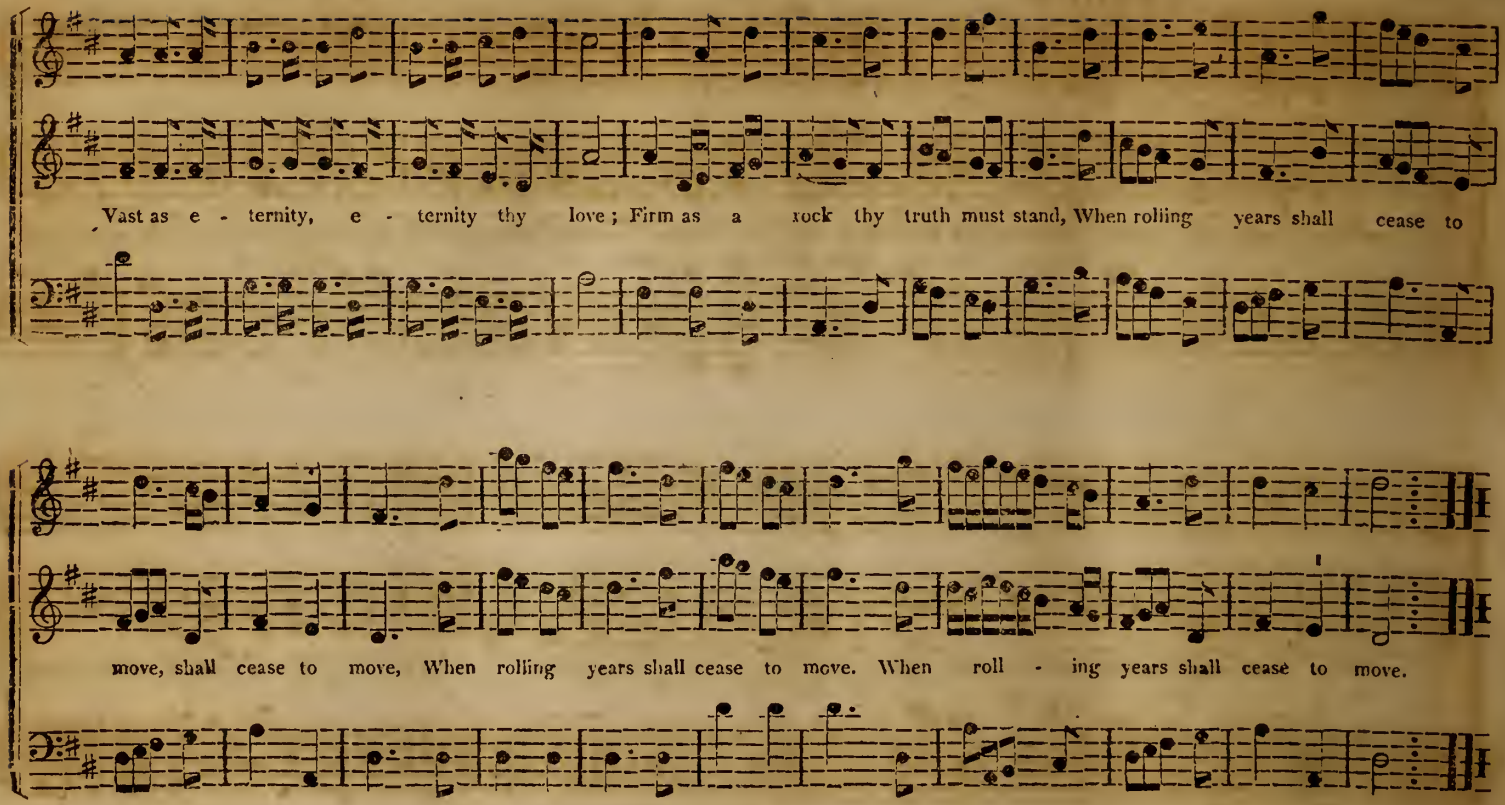
Je - ho - vah is a sov'reign God,


Before Je - hovah's awful throne, Ye nations, bow with sacred joy: Know that the Lord is God a - lone;
He can cre - ate and he destroy. He can cre - ate and he destroy. His sovereign pow'r with-


out our aid, Made us of clay, and form'd us men; And when like wand'ring sheep we stray'd, He brought us to his
fold again; He brought us to his fold again. We'll crowd thy gates with thank - ful songs, High as the

heav'ns our voic - es raise, And earth, And earth, with her ten thousand, thousand tongues, Shall fill thy courts with sounding praise. Shall

fill thy courts with sounding praise, Shall fill, shall fill thy courts with sounding praise. Wide, wide as the world is thy command,


Vast as e - ternity, e - ternity thy love; Firm as a rock thy truth must stand, When rolling years shall cease to
move, shall cease to move, When rolling years shall cease to move. When roll - ing years shall cease to move.

3 Voices.

The glory of the Lord, of the Lord

The glory of the Lord shall en - dure for ever, of the Lord shall en - dure for

Org.

The glory of the Lord

ever, the glory, the glory of the Lord, the glo - - - - - - ry, the glory of the Lord shall en-

the glory, he glory

dure for ever, shall en - dure for ever, the Lord shall rejoice in his works, shall rejoice - - in his works, in his

The Lord shall re - joice

Lord shall re - joice, in his works, shall re - joice - - - - - - - shall re - joice - - - -

works, shall re - joice in his works, shall re - joice, - - - - shall re - joice, - - - - - - - The

Lord shall re - joice - - - re - joice in his works, shall re - joice, re - joice, re - joice in his works.

re - joice, rejoice

CHORUS.

the glo - - - - - ry of the

The glory of the Lord shall en - dure for ever, the glory of the Lord, the glory of the Lord, of the

The glory of the Lord, of the Lord shall en - dure the glo - - - - ry of the

The glory

Lord shall endure for ever, the glo - - - - - - - ry of the Lord shall endure for ever, shall en - dure for ever.

the glory, the glory,

Mod.

I will be glad,

My medi - tation of him shall be sweet; I will be glad in the Lord, be glad in the Lord.

CHORUS. Allegro.

Bless thou the Lord, O my soul, bless, praise, O bless thou the Lord, praise the Lord.

Prai - - - - - - - -

O my soul, praise the Lord, Praise the Lord, the Lord,

O my soul, prai - - - - - - - - - - - - se the Lord, O my

Prai - - - - - - - - - - - - - - se the Lord,

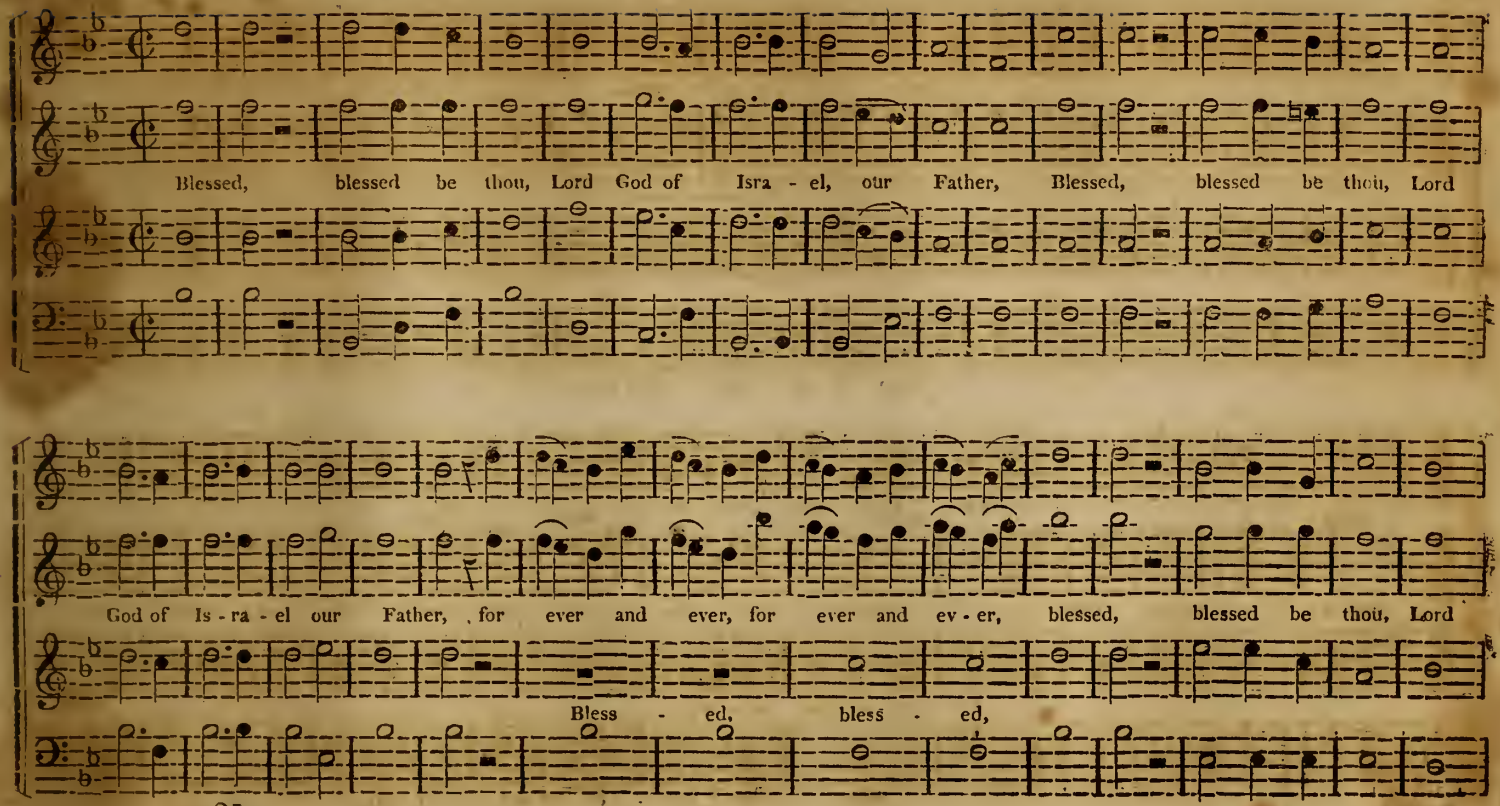
- - - - - - - se the Lord, praise the Lord, praise the Lord, the Lord,

soul. Bless thou the Lord, bless thou the Lord, O my soul, bless, praise, O

Adagio.

Praise thou the Lord, Bless thou the Lord, Praise thou the Lord, A - men.

Prai - - - - - - - se thou the Lord,


Blessed, blessed be thou, Lord God of Isra - el, our Father, Blessed, blessed be thou, Lord
God of Is - ra - el our Father, for ever and ever, for ever and ev - er, blessed, blessed be thou, Lord
Bless - ed, bless - ed,

Bless - ed, bless - ed,

God of Is - ra - el our Father, for ever and ever, for ever and ever, Blessed, blessed be thou, Lord

Bless - ed for ev - er and ev - er,

for ever and ever, for ev - er,

God of Is - ra - el our Father, Bless - ed for ev - er and ev - er, for ever and ever,

for ev - er and ev - er,

Bless - ed for - ev - er and ev - er,

Bless - ed, for ev - er,

Bless - ed, Bless - ed art thou, for ev - er and ev - er, for ever and ever.

for ev - er and ev - er,

for ev - er, for ev - er and ev - er, for ev - er,

Two voices.

Thine, O Lord, O Lord, is the greatness, Thine, O Lord, O Lord, is the greatness.

Org.

Tutti.

Thine, O Lord, O Lord, is the greatness, and the pow'r, and the glo - ry, and the vic - to - ry,

Voice.

and the majes - ty, and vic - to - ry and maj - es - ty. Thine, O Lord, thine, O Lord, is the

Voice

Org

Org.

greatness and the pow'r, is the greatness and the pow'r, and the glory, and the victory, and the majesty, the majesty, for all that

Organ. Voice. Organ. Voice.

is in the heav'n, in the heav'n and the earth are thine: Thine is the kingdom, thine is the kingdom, O

For all that is in the heav'n,

Organ. Voice.

Lord, and thou art ex - alted as head over all, as head over all, as head, as head over all.

over all,

as head over all.

DUET.

Both riches and honour come of thee, come of thee, riches and honour come of thee,

and thou reignest, thou reignest, thou reignest over all; and in thine hand, in thine hand is

is pow'r,

And in thine hand it is to make great, and to give strength un - to all.

pow'r and might, and in thine hand it is to make great, to make great, and to give strength un - to all.

CHORUS.

we thank thee, we thank thee, O God, and prai - - - -

Now therefore, our God, we thank thee, we thank thee, we thank thee, O God, we thank thee, O God,

we thank thee, we thank thee, O God.

we

- - - - - - se thy glo - rious name, we thank thee, we thank thee, and

we thank thee, and prai - - - - - - - - - - - - se thy glo - rious

thank thee, and prai - - - - - - - - - - se thy glo - rious name, we

we thank thee, and prai - - - - - -

prai - - - - - - - se thy name, we thank thee, we thank thee and praise thy name, we thank thee and prai - - - - -

name, we thank thee and praise thy name, we

thank thee and praise thy name, and praise thy name, and praise thy name,

- - - - - se thy name, we thank thee, we thank thee, we thank thee, we thank thee and

- se thy name, we thank thee, and

thank thee and praise thy name, we thank thee, we thank thee, and praise thy glo - rious

we thank thee, we thank thee, and praise thy glo - rious name, we

praise thy name, we thank thee, we thank thee, we

prai - - - - - - - - - se thy glorious name, we thank thee and praise thy glorious

name, we thank thee, and prai - - - - - - se thy glorious

thank thee, we thank thee and praise thy glorious

thank thee, we thank thee, and prai - - - - - - - - se thy glorious name, and prai - - - - - - - - se thy

Slow.

name, thy glorious name, we thank thee, we thank thee, O God, we thank thee, we thank thee, O God, and praise thy glorious name.

The heavens are telling the glory of God, The wonder of his works displays the firmament.

3 Voices.

To day that is coming, speaks it the day, the night that is gone to fol - lowing night,

Tutti.

The heavens are telling the glo - ry of God, the wonder, the

night that is gone, to fol - low - ing night. The heavens are telling the glory of God, the

the wonder of his

The heavens are telling the glo - ry of God, the wonder, the wonder of his

wonder of his works, displays, displays the firmament. The wonder of his works, displays, displays the firmament.

works, the wonder of his works displays the firmament. The wonder of his works displays the firmament.

Three voices.

In all the lands resounds the word, never unperceiv - ed, ever understood, ever, ever,

In all the lands resounds the word, never unperceiv - ed, ever understood, ever, ever,

In all the lands resounds the word,

Piu. Allo. Tutti.

1 2

The heavens are telling the glory of

ev - er understood, ever, ever, ev - er, ev - er understood, The heavens are telling the

1 2

1 2

The heavens are telling the glo - ry of

God, the wonder, the wonder of his works, The wonder of his

glory of God, the wonder of his works displays, displays the firmament.

glory of God, the wonder of his works, the wonder of his works displays the firmament.

God, the wonder, the wonder of his works, the wonder of his works, The wonder of his works displays the firma-

works displays the firmament, the firmament, The wonder of his works dis-

The wonder of his works displays the firmament. The wonder

The wonder of his works dis - plays the firmament, the firmament.

ment, displays the firmament. The wonder of his works displays, dis-

plays the firmament, the wonder of his works displays the firmament, the wonder of his works displays the firma-

of his works displays the firmament. The wonder of his works displays the fir - ma-

The wonder of his works displays the firmament, the firmament.

plays the firmament, the wonder of his works, the wonder of his works dis - plays the firm - a - ment, dis-

ment, the firmament, the wonder of his works dis - plays, dis - plays the firmament, dis - plays, dis-

ment, the wonder of his works displays the firma - ment, the wonder of his works dis-

The wonder of his works, the wonder of his works displays, dis - plays the firmament. The wonder

plays, dis - plays the firma - ment, the wonder of his works dis - plays the firma-

plays the firmament, the firmament. The wonder of his works displays the firma - ment, the firma-

plays, displays the firmament. The wonder of his works, the wonder of his works displays, displays the

of his works displays the firmament.

me - nt, the firmament. The wonder of his works, the wonder of his works displays, displays the

ment. The heavens are telling the glo - ry of God, the wonder of his works displays the firma-

firm - a - ment. The heavens are telling the glo - ry of God. The

The heavens are telling the glory of God, the wonder of his works displays the firma-

firm - a - ment. The heavens are telling the glory of God, the wonder of his works - - - dis-

ment, displays the firmament, dis - pla - ys the firmament. The wonder of his works displays the

wonder of his works displays the firmament, the firm - a - ment. The wonder of his works, the wonder of his

ment, displays the firmament, dis - pla - ys the firmament,

plays, - - - dis - plays - - - - the firmament. The wonder of his works, the wonder of his

firma - ment, the firm - a - ment. The heavens are telling the glo - ry of God, - - - - - - the won-

works displays, displays the firm - a - ment. The heavens are tell - ing, are tell - ing the glo-

The heavens are telling the glory of God, the wonder of his works dis-

works displays, displays the firma - ment. The heavens are telling the glory of God, - - - the won - der

- - - - - - der of his wo - rks displays the firmament,

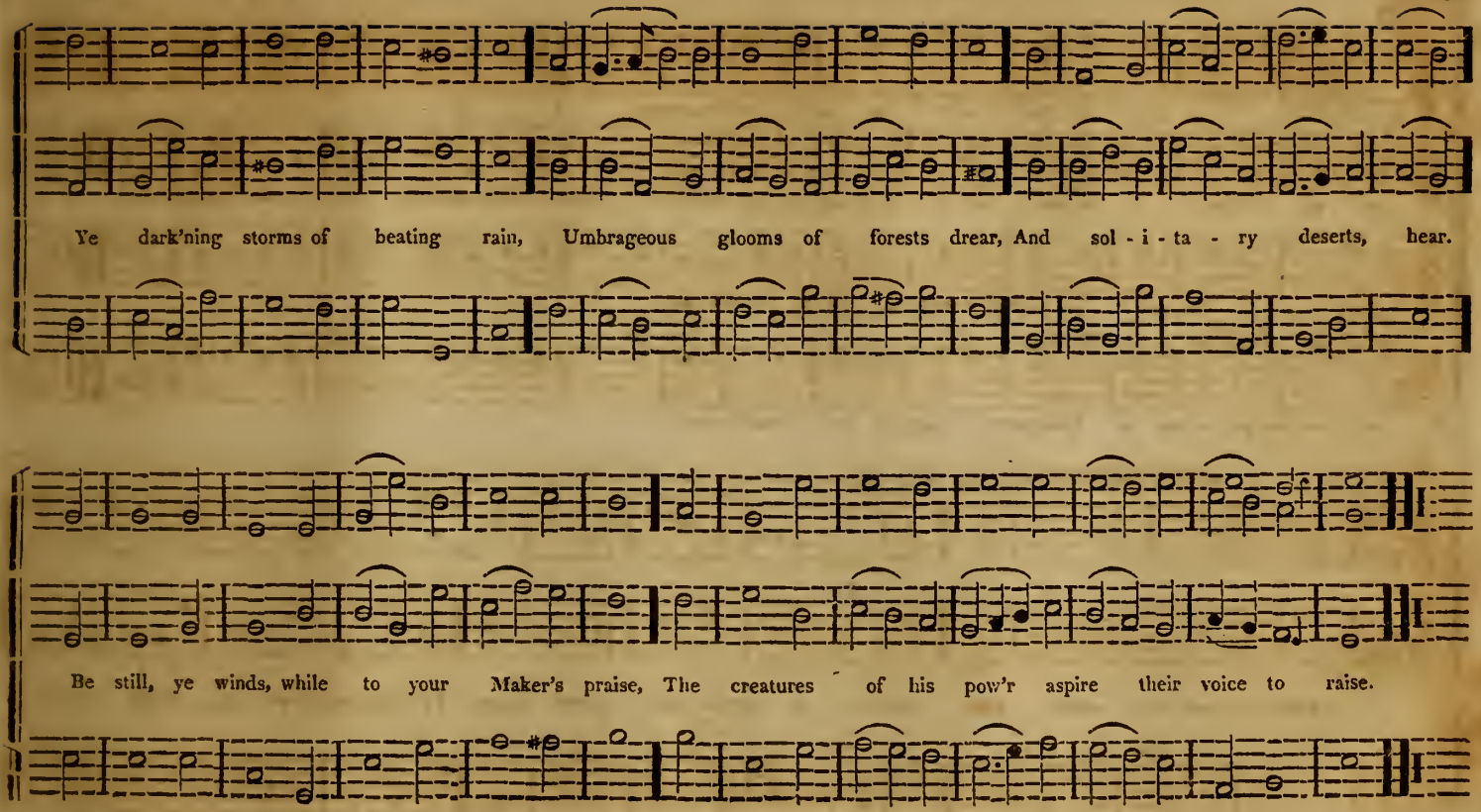
ry of God, - - the wonder of his works displays the firmament, displays the firmament, displays the firmament.

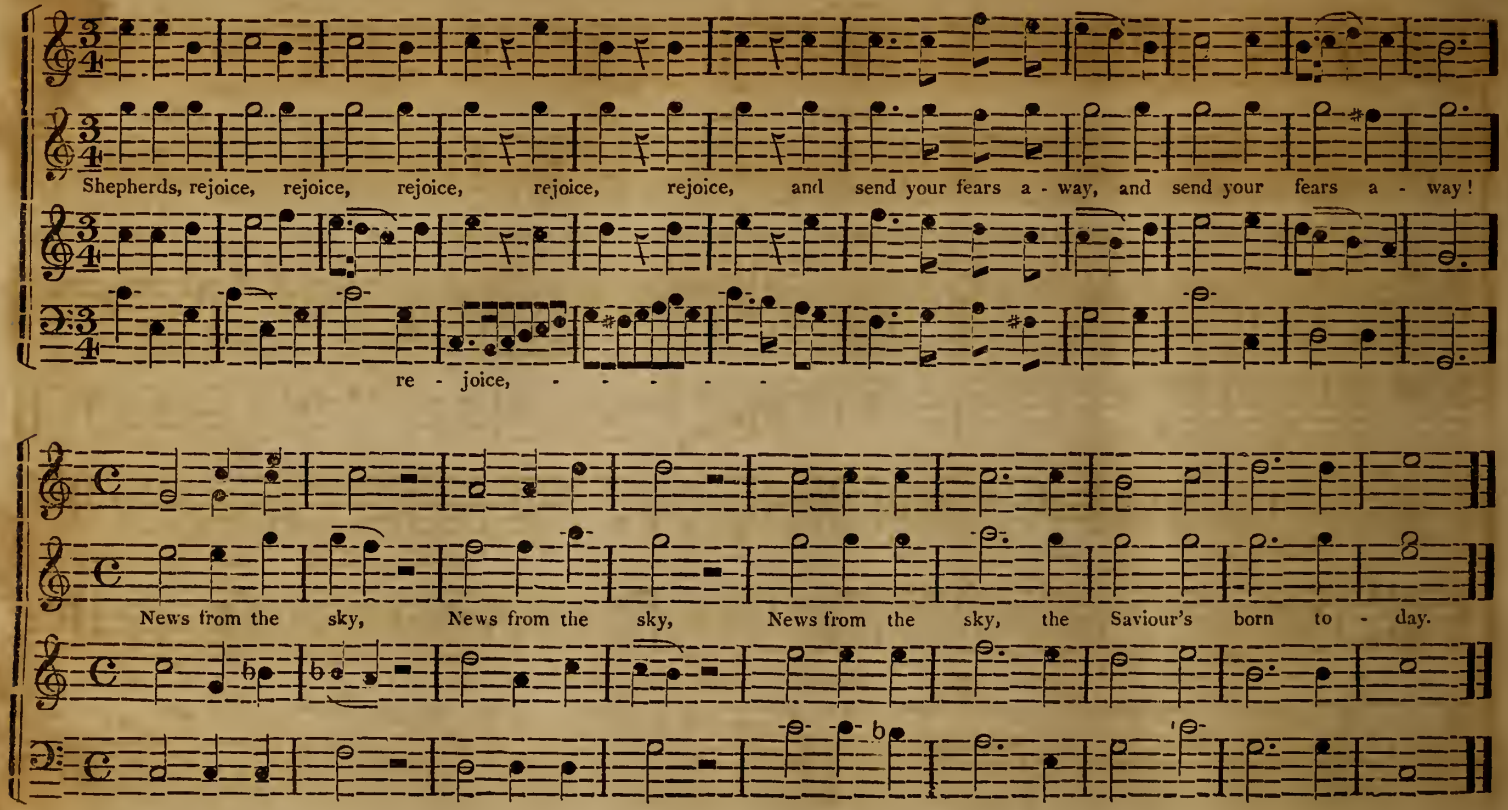
plays - - - displays - - the firmament, displays the firmament,

of his works displays the firmament, displays the firm-a-ment.

EPWORTH. 8, 10, 12.

All nature hear the sacred song, Attend, O earth, the solemn strain; Ye whirlwinds wild that sweep along,


Ye dark'ning storms of beating rain, Umbrageous glooms of forests drear, And sol - i - ta - ry deserts, hear.
Be still, ye winds, while to your Maker's praise, The creatures of his pow'r aspire their voice to raise.


Shepherds, rejoice, rejoice, rejoice, rejoice, rejoice, and send your fears a - way, and send your fears a - way!
re - joice, - - - - - -
News from the sky, News from the sky, News from the sky, the Saviour's born to - day.

DUET—Treble & Bass.

Jesus the Lord comes down to dwell with you. To day he comes, but not as monarchs do. To day he comes, but not as monarchs do. No

gold nor purple, royal, shining things, A manger stands, and holds the King of kings, A manger stands, and holds the King of kings.

TRIO.

Thus Gabriel sang, Thus Gabriel sang, the heav'nly angels throng, They tune - - - their harps, they

They tune their harps, they tune their harps,

They tune - - - their harps,

tune - - - - their harps, they tune their harps, they tune their harps, they tune their harps, and thus conclude the song.

they tune their harps,

CHORUS.

Glo - - - ry to God, who

Glory to God, Glory to God, Glory to God, Glory to God, Glory to God, Glory to God, who

Glo - - - ry to God,

who reigns enthron'd above, who reigns, who reigns enthron'd a - bove, Good will to

reigns enthron'd above, who reigns enthron'd above, who reigns, who reigns enthron'd above, Good will to

who reigns enthron'd, who reigns enthron'd above,

who reigns enthron'd, who reigns enthron'd, who reigns enthron'd above,

Pia. For. Pia.

men, Good will to men, and pea - - - - ce, and endless love, Good will to men, and peace, and peace, and peace and

and peace,

and peace, peace and endless love,

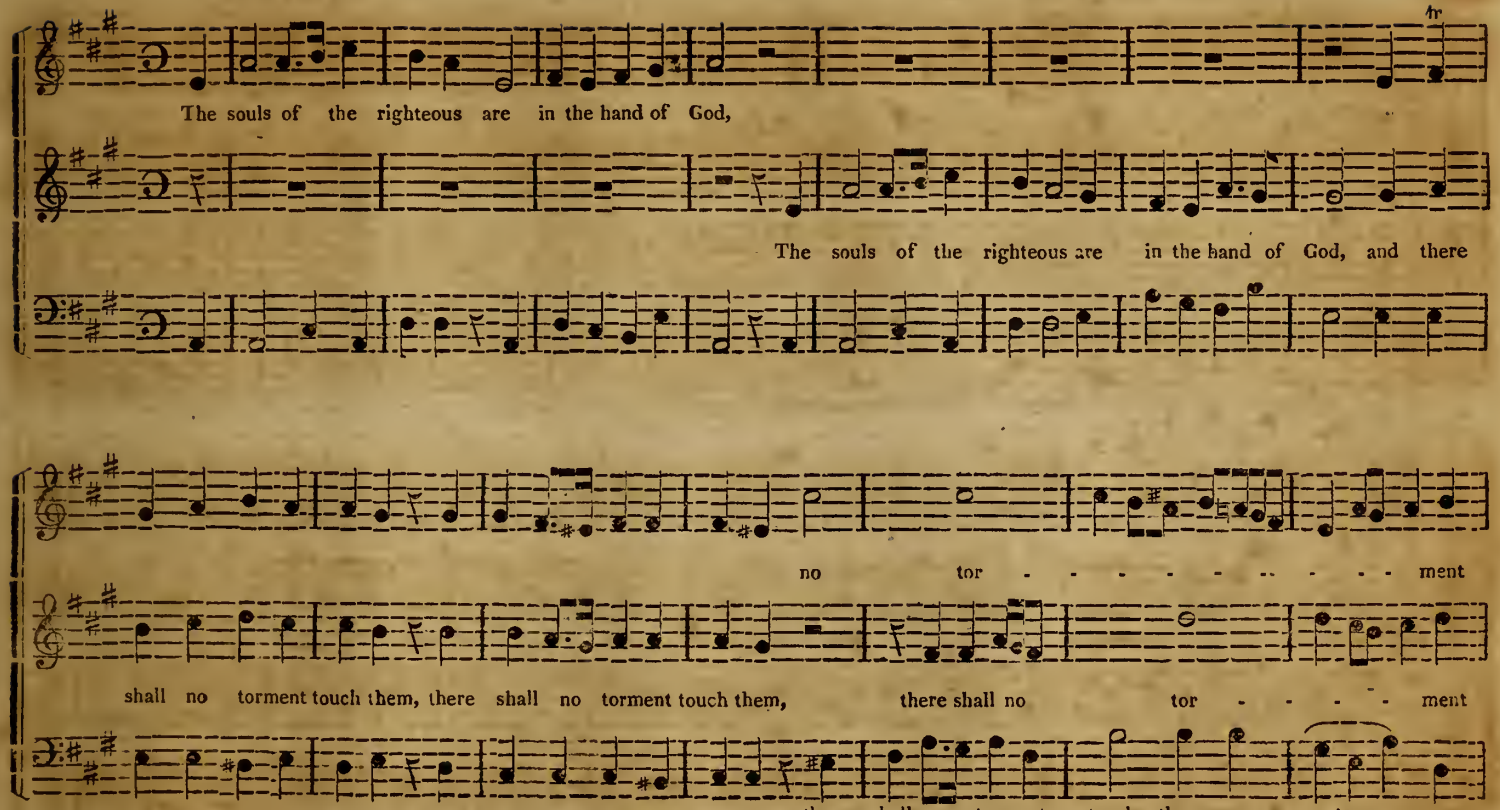
Good will to men, and peace, peace and endless love,

endless love. peace, - - - - - - - and endless love, and peace, and peace and endless love, Good

Good will to men, and pea - - - ce

peace, peace, peace, peace, peace and endless love,

will to men, and peace, and peace - - - - and endless love, and peace, peace, and endless love.


The souls of the righteous are in the hand of God,
The souls of the righteous are in the hand of God, and there
no tor - - - - - - - - - - ment
shall no torment touch them, there shall no torment touch them, there shall no tor - - - - ment
there shall no torment touch them, no tor - ment

Cres.

touch them. The souls of the righteous are in the hand of God, are in the hand of God, and there shall no

tor - - - - - - - - - - - - - - - - - - ment, no tor - ment touch them.

there shall no tor - - - - - - - - - - - - - - - - - - ment touch them.

touch them, no tor - ment touch them, no torment, no torment touch them.

SOLO. Mez. For. For.

In the sight of the unwise, they seem to die, and their departure is taken for misery,

Mez. For. Org. Pia.

their de - parture is taken for misery, but they are in peace, they are in peace,

Cres. Mez. For.

they are in peace. In the sight of the unwise they seem to die, and their departure is

taken for misery, but they are in peace, they are in peace, they are in peace.

RECITATIVE.

For though they be punish'd in the sight of men, yet is their hope full of immor - tal - i - ty,

For God hath

yet is their hope full of immor - tal - i - ty. For God hath prov'd them and found them worthy of him - self.

For

prov'd them and found them worthy of himself. And in the day of visit - a - tion they shall

For God hath found them worthy of himself. And in the day of visit - ation they - - - shall

God hath found them of vis - it - ation they shall

shine, they shall judge, shall judge the nations, and have dominion, and have do - minion over the people.

shine, they - - - - - shall judge,

CHORUS. Allegro.

They shall judge the nations, and have do - minion over the people. And their Lord shall

for ev - er, and ever, shall reign for ever, their Lord shall reign for

reign for ev - - er, for

ev - er and ever, shall reign for ever, their Lord shall reign

ev - - er,

For.

ever, shall reign for ever,

ever, their Lord shall reign, shall reign, for ever, their Lord shall reign for ever, shall

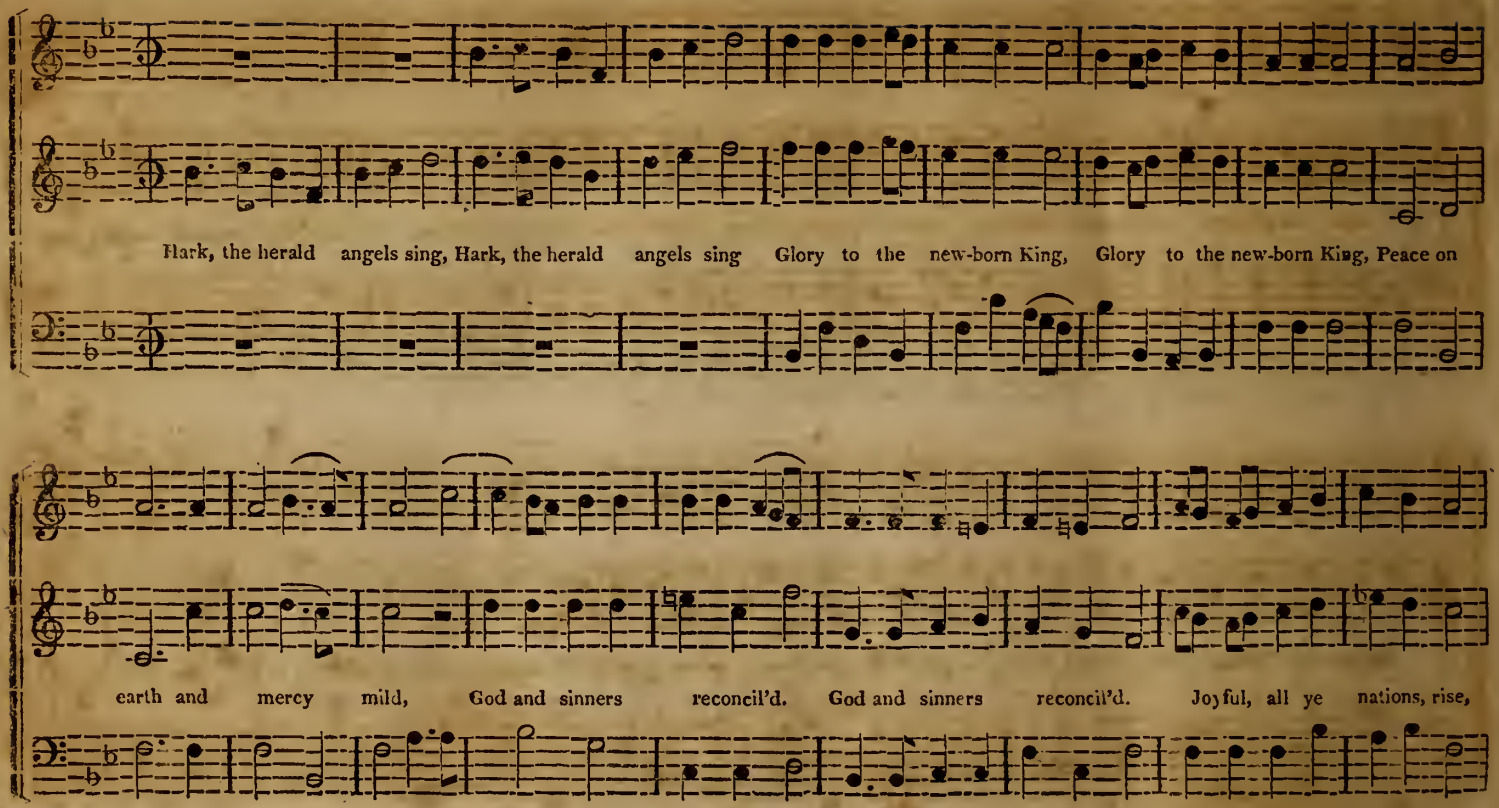
shall reign for ever, shall reign

Adagio.

reign for ever, shall reign for ever, their Lord shall reign for ever. A - men.

HERALD ANGELS.

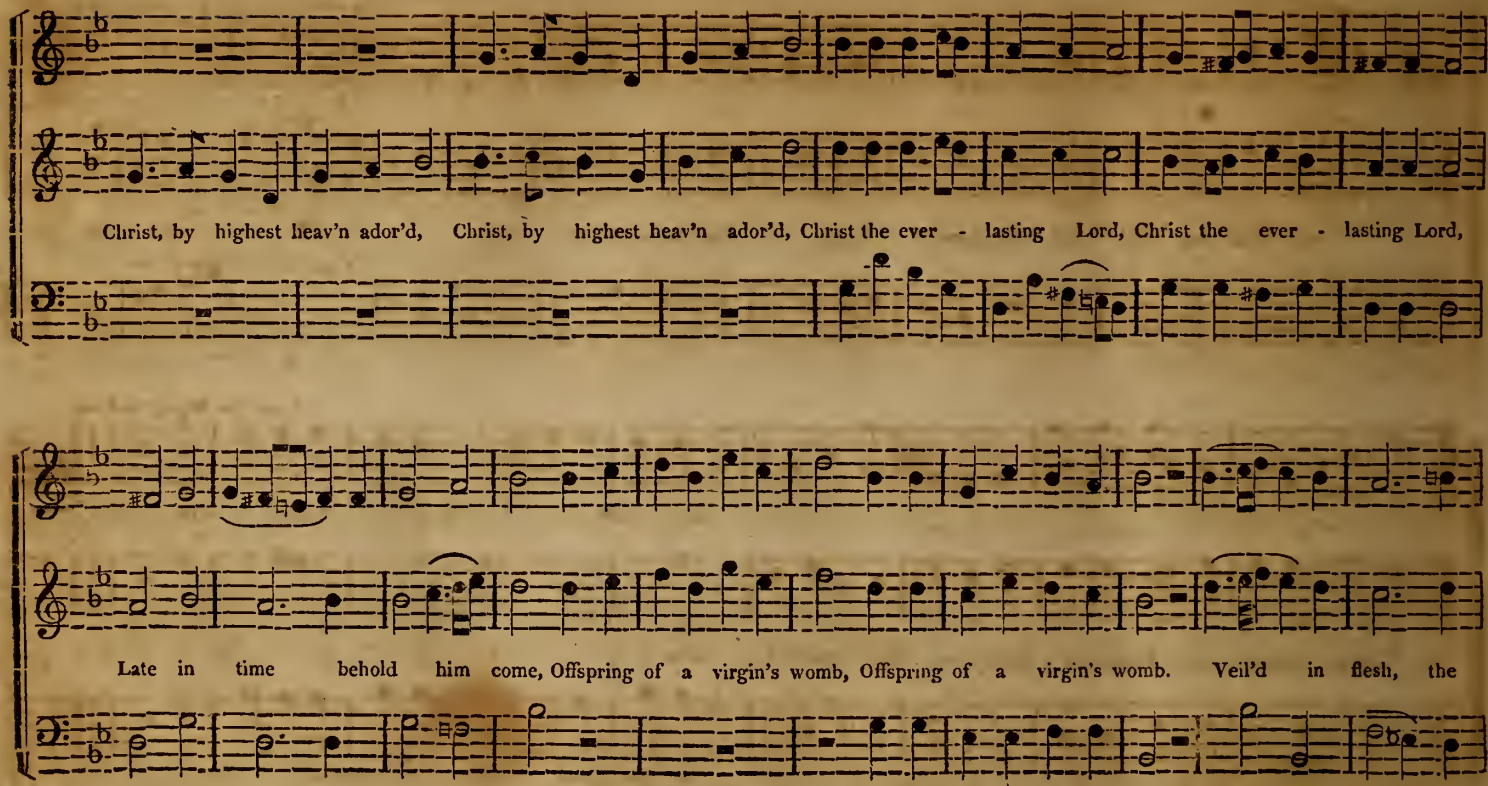
Dr. Arnold.



Join the triumph of the skies, With the angelic host proclaim Christ is born at Bethlehem. Hark, the herald angels sing,

Finis.

Hark, the herald angels sing Glory to the new-born King, Glory to the new-born King, Glory to the new-born King.


Christ, by highest heav'n ador'd, Christ, by highest heav'n ador'd, Christ the ever - lasting Lord, Christ the ever - lasting Lord,
Late in time behold him come, Offspring of a virgin's womb, Offspring of a virgin's womb. Veil'd in flesh, the

God - head he, Hail, hail th'incarnate Deity, Hail th'incarnate Deity. Pleas'd as man with man ap-

From the Repeat to Finis.

our Immanuel here, our Im - manuel here. D. S.

pear, Jesus our Immanuel here, Jesus our Immanuel here - - - - - - - - - - -

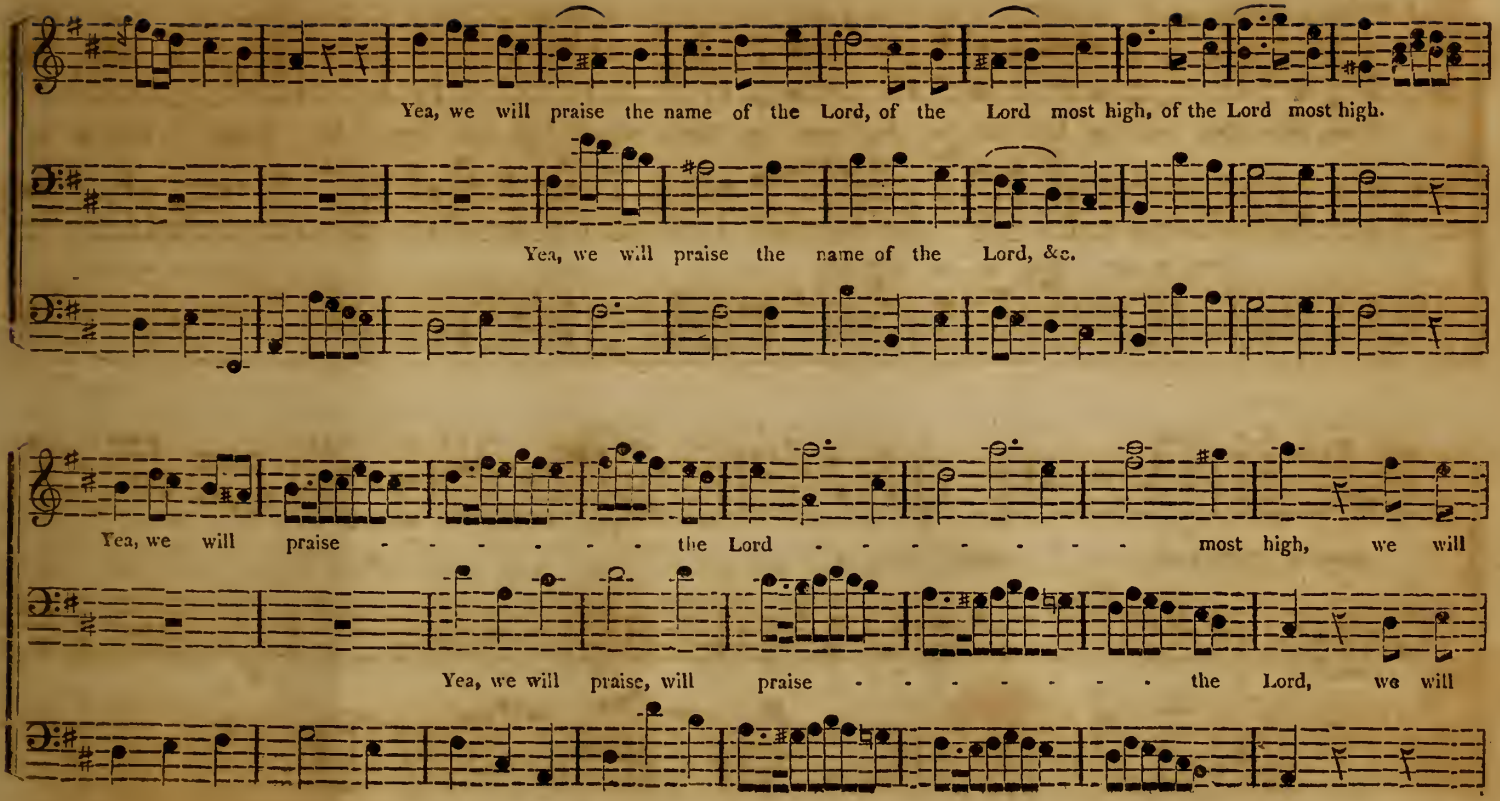
our Immanuel here, our Immanuel here.

2 Voices. Allegro.

Come, let us sing unto the Lord, let us sing unto the Lord, because he hath dealt so lovingly with us, be-

Come, let us sing, let us sing, &c.

cause he hath dealt so lovingly with us.


Yea, we will praise the name of the Lord, of the Lord most high, of the Lord most high.
Yea, we will praise the name of the Lord, &c.
Yea, we will praise - - - - - - the Lord - - - - - - - - most high, we will
Yea, we will praise, will praise - - - - - - - - the Lord, we will

praise the name of the Lord most high, of the Lord most high, of the Lord most high, we will praise the name of the

we will

CHORUS. Air.

Lord most high, of the Lord most high, of the Lord most high. For ever, halle - lujah, and ever, halle-

praise the name of the Lord, &c.

lujah, and ever, halle - lujah, and ever, halle - lujah, for ever and ever, for ever and ever, for ever and

ever, for ever and ever, for ever, halle - lujah, and ever, halle - lujah, for ever and ever, for

ever and ever, for ever, halle - lujah, and ever, halle - lujah, halle - lujah, halle - lujah, halle - lujah, halle-

lujah, halle - lujah, halle - lujah, halle - lujah, halle - lujah, A - men, A - men.

Ho - sanna, blessed is he that comes, Ho - sanna, Hosanna, blessed is

AIR.

Ho - sanna, blessed is he that comes, Hosanna, Hosanna, blessed is he that comes,

he that comes, he that comes in the name of the Lord. Hosanna, blessed is he that comes, Hosanna, Ho-

he that comes in the name of the Lord. Ho - sanna, blessed is he that comes, Hosanna, Hosanna,

sanna, in the highest, Hosanna, Hosanna in the highest, Ho - sanna in the high - est. -

Hosanna in the highest, in the highest, Hosanna, Hosanna, Ho - sanna in the high - est. -

CHORUS. Forte. Pia.

Ho - sanna, blessed is he, Ho - sanna, blessed is he that comes, Hosanna, Ho - sanna, Ho-

Ho - sanna, blessed, blessed is he that comes, Hosanna, blessed, blessed is he that comes, Hosanna, Hosanna, Ho-

Ho - sanna, bless - ed is he that comes, Hosanna, blessed, blessed is he that comes, Hosanna, Hosanna, Ho-

AIR.

Pia.

Ho - sanna, blessed is he that comes, Hosanna, Ho - sanna, Hosanna, Ho-

Ho - sanna, blessed, blessed is he that comes, Hosanna, Hosanna, Hosanna, Ho-

Pia. Fortis. Pia.

sanna, Hosanna, blessed is he that comes, - - - he that comes in the name of the Lord, in the name of the Lord, Ho - sanna,

Fortis. Fortis.

sanna, Ho - sanna, blessed is he that comes in the name of the Lord, in the name of the Lord,

Pia.

snna, Hosanna, blessed is he that comes, - - he that comes in the name of the Lord, in the name of the Lord, Ho - sanna,

sana, Hosanna, blessed is he that comes in the name of the Lord, in the name of the Lord,

Pia. Cres. Fortis.

blessed is he that comes, Hosanna, Hosanna, Hosanna in the highest,

Ho - sanna, blessed is he that comes, Ho - sanna, - Ho - sanna, - - in the highest,

blessed is he that comes, Hosanna, Hosanna, Ho - sanna in the highest,

Hosanna, blessed is he that comes, Hosanna, Hosanna, - - in the Ighest,

Pia.

in the highest. Ho - sanna, Ho - sanna, Hosanna in the highest, Ho-

in the highest. Ho - sanna, Ho - sanna, Hosanna in the highest, Ho-

in the highest. Ho - sanna, Ho - sanna, Hosanna in the highest, Ho-

Fortissimo.

For.

sanna in the high - est. Ho - sanna in the highest, Ho - sanna in the high - - - - est.

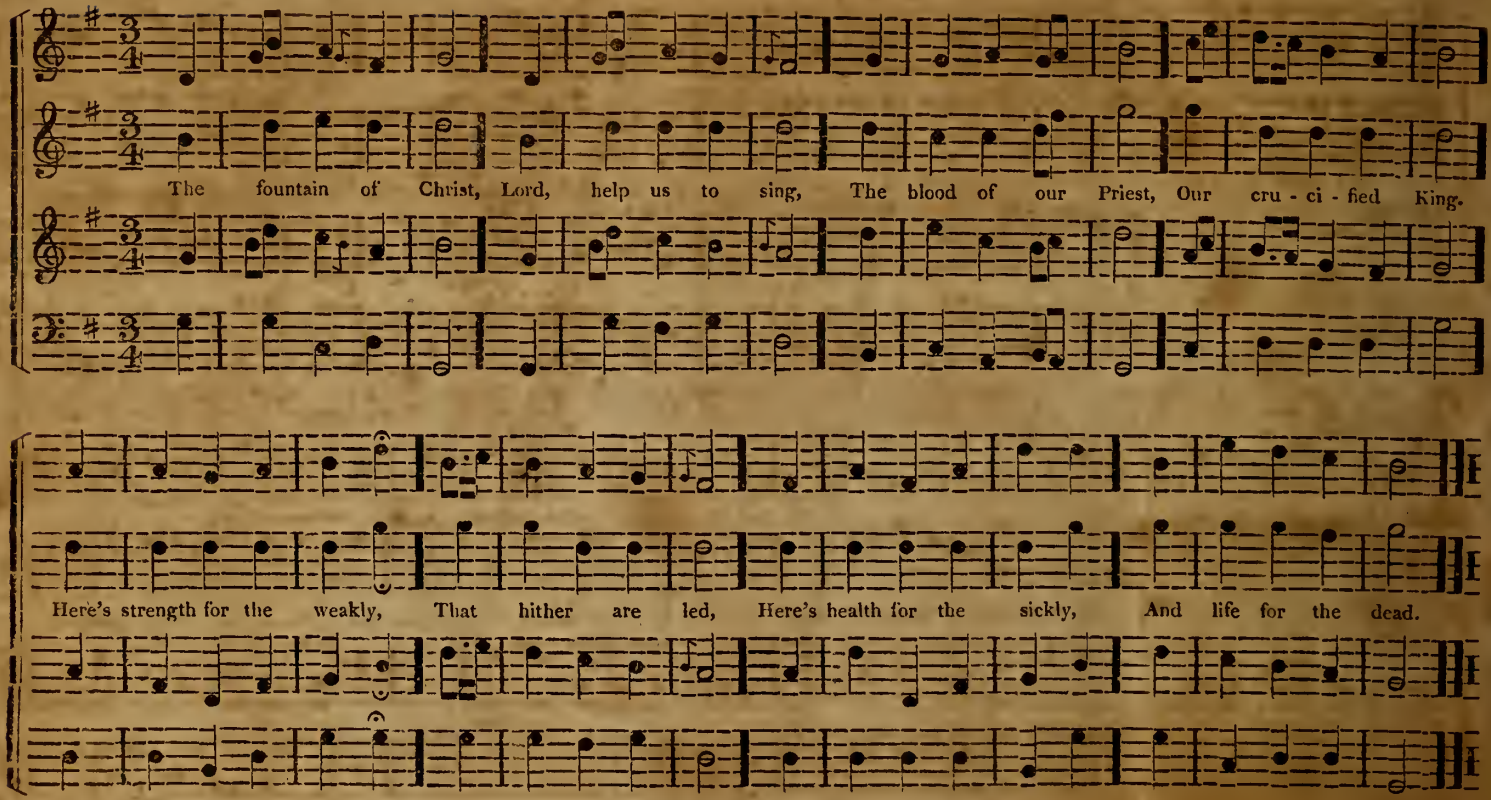
sanna in the high - est. Ho - sanna in the highest, Ho - sanna, in the high - - est.

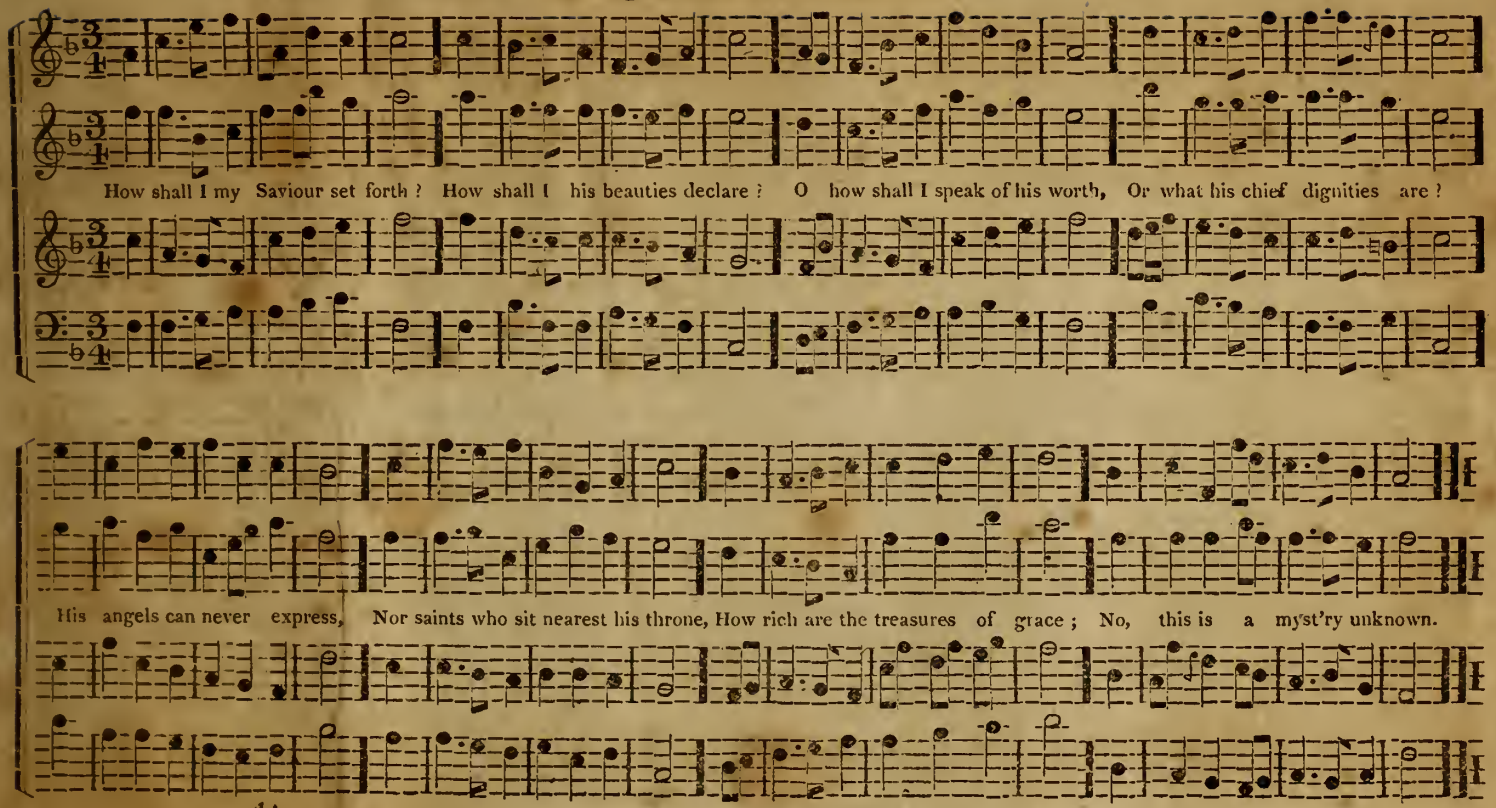
sanna in the highest. Hosanna, in the highest, Ho - sanna in the high - - - est.

Andante.

O azure vaults, O crystal sky, The world's transparent canopy, Break your long silence, and let mortals know With what contempt you

look on things below. With what contempt you look on things below. Sym.


The fountain of Christ, Lord, help us to sing, The blood of our Priest, Our cru - ci - fied King.
Here's strength for the weakly, That hither are led, Here's health for the sickly, And life for the dead.


How shall I my Saviour set forth ? How shall I his beauties declare ? O how shall I speak of his worth, Or what his chief dignities are ?
His angels can never express, Nor saints who sit nearest his throne, How rich are the treasures of grace ; No, this is a myst'ry unknown.

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